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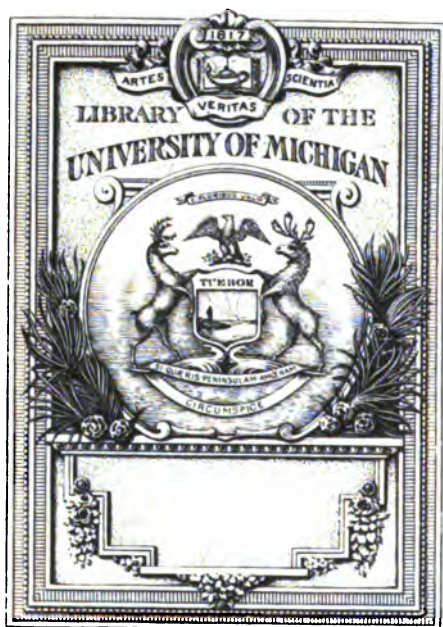
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GENERAL
DESCRIPTION
OF
CHINA.

A
GENERAL DESCRIPTION
OF

C H I N A:

CONTAINING THE
TOPOGRAPHY OF THE FIFTEEN PROVINCES
WHICH COMPOSE
THIS VAST EMPIRE;

THAT OF
T A R T A R Y,
THE
ISLES, AND OTHER TRIBUTARY
COUNTRIES;

THE NUMBER AND SITUATION OF ITS CITIES, THE STATE
OF ITS POPULATION, THE NATURAL HISTORY OF ITS
ANIMALS, VEGETABLES AND MINERALS.

TOGETHER WITH
The latest Accounts that have reached Europe, of the Government, Religion,
Manners, Customs, Arts and Sciences of the CHINESE.

ILLUSTRATED BY A
NEW AND CORRECT MAP OF CHINA,
AND OTHER COPPER-PLATES.

V O L. I.

Translated from the FRENCH of the
A B B E G R O S I E R,

L O N D O N :
Printed for G. G. J. and J. ROBINSON, Paternoster-Row.

M DCC LXXXVIII.

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C O N T E N T S

OF THE

FIRST VOLUME.

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TRANSLATOR'S PREFACE.

CHINA was little known to the Europeans till towards the beginning of the fourteenth century. The celebrated *Marco Polo* *, who resided seventeen years in the court of *Cublai-kan*, and who had been entrusted by that prince with the management of several important affairs, first brought to Europe any certain accounts of this vast empire. Some mention is also made of China under the name of *Cathay*, in the Memoirs of *Haythou* the Armenian †, translated into Latin by *Nicholas Salconi*, in 1307. We are there informed that *Cathay* is the greatest kingdom in the universe, that it is washed by the ocean, in which are numberless islands, and that it abounds with inhabitants and riches. The author adds, the people are cunning and sagacious; they look upon strangers with the greatest contempt, and affirm, that they alone are endued with sight, while all other nations are blind. A spirit of travelling into Tartary and India seems to have prevailed, even at a time when Europe was sunk in the grossest barbarity and ignorance; and it is highly probable

* He returned to Europe in 1295.

† This author, who was nephew to Haythou, king of Armenia, lived some years in the service of Prince *Mangou*, grand kan of Tartary, and emperor of China, and returned to Armenia with his uncle, who had come to solicit the assistance of *Mangou* against his enemies. Having afterwards conceived a desire of embracing a religious life, he retired for that purpose to the isle of Cyprus, where he entered among the *Præmonstratenses*, an order of Augustine friars, in 1305. In this isle he completed his Memoirs, and being sent for by Pope Clement V. who then resided in France, he published them in the French language, at Poitiers, assisted by Salconi, who afterwards translated them into Latin.

that the relations given of those remote regions, and the notions thence formed of their extent and great riches, contributed not a little to forward that important discovery which opened a passage to India by the Cape of Good-Hope, and displayed a new field for European enterprise and industry *. The Portuguese, who had made this discovery, in pursuing their researches towards the East, first sailed to Canton, in 1517, under the command of *Ferdinand Perez d'Andrada*; but as the object of their voyages was rather to extend commerce, than promote science; and as the singular policy of the Chinese prevented them from having any opportunity of seeing the country, the knowledge which the Europeans had of China was still very imperfect, till the Jesuit missionaries †, sent

* We are informed that John II. king of Portugal, excited by reading the Travels of Marco Polo, sent, in 1486, two Portuguese, well acquainted with the Arabic language, as ambassadors, to the king of Abyssinia, in order to examine the coasts of that country; which commission they executed with success, and to the satisfaction of the monarch.

† Though there have been missionaries of other orders, we are chiefly indebted to those of the order of *Jesus*, founded by *Ignatius Loyola*, for the accounts we have of China, Japan, and some other parts of the east, [to which few of the Europeans have had any access. One of the grand designs of the above institution was, to convert the Infidels to the Christian faith: those who were admitted members of it, even took a particular vow respecting missions; and we find that in 1541, the year after its confirmation by Paul III. *Father Xavier*, better known by the appellation of *St. Francis Xavier*, and one of the first disciples of *Loyola*, was sent by John III. king of Portugal, to preach the Gospel in the East Indies. He introduced the Christian religion at Goa, on the coast of Comorin, in the Moluccas, and Japan, and died in a small island on the coast of China, called Sancian, in 1552.

This celebrated missionary, who has been called the *apostle of India*, is supposed to have travelled much more than any of his fellow-labourers. Those who have been at the pains to calculate the distances of all the places through which he passed, assure us, that, by adding them together, they will be found to amount to thirty-three thousand leagues, which is more than three times the circumference

sent to propagate the Gospel, by their abilities and address, procured themselves admission to the centre of an empire, which, till then, had been shut against every stranger.

It seems to have been an established maxim of the Chinese to have as little intercourse as possible with their neighbours, and to admit no foreigners among them. The situation of their country, placed in the remotest corner of Asia, separated from the nations on the north and west by inaccessible mountains, and frightful deserts; and from those on the south and east by the ocean, was, indeed, particularly favourable to this political jealousy. To the zeal and perseverance of the missionaries are we therefore indebted for every thing that we know of this vast empire: and, if the testimony of a late celebrated writer §, whose least fault was credulity, can have any weight, their relations may be considered as the productions of the most intelligent travellers that ever enriched literature by their labours.

conference of the earth. Gregory XV. in consideration of the zeal which he had shewn in discharging the duties of his mission, canonised him, in 1662. The introduction of the Christian religion into China, or perhaps its re-establishment there, which *Xavier* so ardently desired, was effected a few years after his death. In 1564, *Lopez de Legaspe* took possession of the Philippine isles for the crown of Spain. The Spaniards, about that period, having assisted the Chinese against a troublesome pirate who infested their seas, and whom they were unable to subdue, a temporary friendship was formed between the two nations; and the Chinese admiral, on his return to China in 1577, permitted two Augustine friars to accompany him from Manilla: these having met with a favourable reception, some Franciscans soon followed, and thus an opening was formed for the admission of Europeans into that empire. The first of the Jesuits who entered China were, Fathers *Pasio*, *Roger*, and *Ricci*, about the year 1583. Ricci, by ingratiating himself into the favour of the emperor, and principal mandarins, procured liberty to erect a church in the city of Pe-king, and, no doubt, laid a foundation for the future establishment of the Jesuits in China.

§ Voltaire.

But though it might have been expected that, from so great a variety of authors who have written concerning China, sufficient lights would have been acquired, to enable the Europeans to form a just notion of the manners, character, and disposition of the Chinese; yet the learned seem to differ widely in their ideas respecting them. By some they have been extolled as the wisest and most enlightened of mankind; while others, perhaps equally, if not more remote from the truth, have exhibited them in the most contemptible point of view, and represented them as a despicable people, deceitful, ignorant, and superstitious, and destitute of every principle of humanity or justice.

No person appears to have entertained a higher opinion of the Chinese than the learned *Isaac Vossius*. This author tells us, that ‘*if any man should collect every thing that all other nations have invented, though they have made many useful discoveries, the whole would not be more valuable or various than those of the Seres alone by the Portuguese improperly called Chinese*’* Another celebrated writer, the Abbe Renaudot, adopts quite different ideas: in a dissertation on the Chinese learning, annexed to the *Relation of two Mahometan Travellers*, which he translated from the Arabic, and published, with learned notes, he tells us, that *the Chinese have no idea of the Supreme Being, nor any name for him in their tongue; that their metaphysics are by no means comparable to what was taught by the ancient philosophers, both Greeks and Barbarians; that their morality generally tends to trifling ceremonies, and frivolous superstitions; that they are intirely ignorant of the arts and sciences; and that their architecture is much inferior, even to that of the Americans, &c.* In short, he concludes that the Chinese are far from meriting the commendations which have

* Isa. Vossius de Magnitud. Sin. Urb. Cap. 14.

been

been so lavishly bestowed upon them; and he endeavours to overturn the arguments of Vossius, whom he accuses of *excessive and ill-founded prepossession* *.

But of all those who have thrown out their invective against the Chinese, none seem to have farther exceeded the bounds of decency and truth than two late writers, Mr. *Sonnerat*, and Mr. *Paw*; the former in the relation of his last voyage to India, and the latter in a work entitled *Recherches Philosophiques sur les Egyptiens et les Chinois*. Nations, as well as individuals, may for some time suffer by the misrepresentations of weak or malevolent writers; but when cool and dispassionate inquiry has dispelled the mists of error, prejudice must give place to reason, and truth be established in the room of vague conjecture and popular opinion. A spirit of investigation seems to be the distinguishing characteristic of the present enlightened age, and some writers of eminence have employed their talents in endeavouring to elucidate important points of history, and to vindicate the insulted memory of those whom prejudice and ignorance have, perhaps groundlessly, branded with infamy. Actuated by the same laudable spirit, the Abbé *Grosier* here appears as the champion of an injured people. To delineate a true state of China, and to free the national character of the Chinese from the bitter aspersions of the last mentioned writers, seems to have been great part of the abbé's design, in the present publication; and, indeed, it must be owned, that his success

* Vossius must indeed have carried his prepossession for the Chinese even to enthusiasm. *Bayer* tells us, in his *Museum Sinicum*, that he often used to speak as if he wished he had been born a Chinese rather than an European. *Sæpe illam in ore ferret vocem qua ostendebat malle sese Sinici orbis, civem esse natum quam hujus nostri.*
Bayeri Mus. Sin. Præfat. p. 30.

is worthy of his zeal, while his candour and impartiality appear in a light no less favourable than his abilities and learning. But that our readers may be enabled to judge for themselves, we shall lay before them the abbé's own words, taken from his Preliminary Discourse to the *General History of China* * :

'It might perhaps be here proper,' says the author, 'to destroy the unfavourable impressions, which certain prejudiced writers have endeavoured to give the public of the Chinese nation. Among the number of these calumniators, there is none who have written with greater asperity, or with less regard to truth, than a German professor named *Paw*, author of a *Philosophical Inquiry respecting the Egyptians and Chinese*. The hatred of this writer against the Asiatics appears, in the most indecent manner, in every page of his book. He there paints them in the blackest colours, and represents them as the most cowardly, ignorant, and deceitful people in the universe; in a word, he considers them as the dregs of all nations. Their history, which he has never, and which undoubtedly he could not read, is, in his opinion, a continued series of falsehoods and absurdities; their enormous population is a mere chimera, their cities are few, and thinly scattered, and their lands are waste and uncultivated; the wisest of their philosophers, such as a *Confucius*, and a *Ming-tsee*, were only dull pedagogues, who did not even know the elements of morality; all those discoveries, for which they are celebrated in Europe, are attributed to them without the least foundation; their stupidity and want of genius renders them intirely incapable of any art whatever; their legislation is still in its infancy, and their government, though it has subsisted the same and without varia-

* *General History of China*, translated by *Father Moyrac de Mailla*, and published by the Abbé Grosier in 12 vols. quarto,

'tion

'tion for three thousand years, is only a destructive system,
 'the masterpiece of folly, barbarism, and contradiction, &c.
 '&c. Such is, in a few words, the sum of the assertions
 'which Mr. Paw, sitting at ease in his closet at Berlin, has
 'had the effrontery to pronounce against a people whom he
 'never saw, and who inhabit a country situated at the distance
 'of six thousand leagues from him. Mr. Paw might have
 'perhaps been forgiven for the dictatorial and peremptory
 'manner in which he decides, had he only deigned to inform
 'his readers upon what authorities he has founded his singular
 'opinions: but he has the misfortune of being among the
 'number of those writers, who, having read a great deal
 'without digesting properly, are unable to remember the
 'sources from whence they have derived their knowledge. Mr.
 'Paw quotes little, or quotes partially; he marches with a firm
 'step in the path of paradox, and, if in pursuing the thread
 'of his systematical ideas he happens to find himself at a loss
 'for authorities, he proves by the calculation of chances,
 'and probabilities, that things must exist in the same manner
 'in which he is pleased to arrange them. I might extract
 'from his book a number of assertions, advanced without any
 'proofs, and which have nothing else to support them but the
 'individual knowledge and credit of Mr. Paw: I shall only
 'quote a few, but they will be of such a nature as may be
 'sufficient to convince the reader of the gross blunders, and
 'deliberate falsehoods, of this German professor.

'A critic, such as Mr. Paw, is in the right to assume an air
 'of consequence. He solemnly declares, in several places
 'of his book, that he rejects as false and suspicious, the testi-
 'mony of the French and other missionaries, who have
 'resided in China: he openly treats them as *cheats, impostors,*
 'and *exaggerating enthusiasts*, who wrote only with a design
 'to deceive the Europeans. However, when the relations

‘ of these missionaries coincide with the opinions embraced
 ‘ by Mr. Paw, this writer produces them as his proofs, and
 ‘ shields himself, if we may use the expression, under their
 ‘ authority; he does not then hesitate to quote Fathers
 ‘ Trigault, le Comte, Fontenay, Contencin, du Halde, the authors
 ‘ of *Lettres Edifiantes*, &c. but if these missionaries are only
 ‘ false relators, why does he make use of their names, or rest
 ‘ his proofs upon their information? And if their authority is
 ‘ to be admitted when it confirms the conjectural ideas of
 ‘ Mr. Paw, is it reasonable that it should have no weight or
 ‘ validity when it militates against, or destroys them? The
 ‘ same application may be made to the Chinese history, which
 ‘ this author calls in one place *fabulous annals*, and which he
 ‘ cites in another as most authentic, when he has occasion to
 ‘ borrow some facts to support his assertions.

‘ Mr. Paw is a writer who pays little regard to truth; he
 ‘ misrepresents facts in order to apply them to his own pur-
 ‘ poses. The following may serve as an example: “The
 ‘ barbarity of the Chinese,” says he, “appears to have been
 ‘ very great, even towards the year 1122 before our æra, for
 ‘ it is said that, about that period, a conqueror, named *You-
 ‘ wang*, with two or three thousand men, took possession of
 ‘ China, where he established some laws, and endeavoured
 ‘ to settle the inhabitants, who, even then, shewed a fondness
 ‘ for a wandering life, since they often transported their
 ‘ villages, which consisted only of portable huts or tents.”
 ‘ *You-wang* was neither an adventurer, nor the chief of a
 ‘ horde, as Mr. Paw here represents him; he was Prince of
 ‘ *Yen*, and it was only in compliance with the pressing solici-
 ‘ tations of all the grandees of the state, who offered him the
 ‘ sovereign power, that he marched against the infamous
 ‘ *Tcheou*, last emperor of the dynasty of the Chang. The lat-
 ‘ ter, with a numerous army, attempted to oppose the enemy;
 ‘ but

'but scarcely was the signal given for battle, when he saw
 'himself abandoned by the greater part of his troops, who
 'threw down their arms, and hastened to range themselves
 'under the banners of *You-vang*. That very day this prince
 'mounted the throne, with the general approbation of the
 'nation. The whole reign of *You-vang* was employed in
 'bringing back to their former vigour the laws and wise
 'customs which his predecessor had abolished; he opened
 'prisons, restored several illustrious families to their offices,
 'and formed new principalities, which he distributed among
 'his relations. In this passage of the Chinese history, which
 'is here faithfully related, does there appear any thing that
 'can induce us to believe the Chinese to have been a savage
 'and wandering people, even towards the year 1122 before
 'the Christian æra? Do we here see that an unknown con-
 'queror, with a handful of troops, subdued China, which he
 'afterwards civilized, and that *he endeavoured to settle the in-*
 '*habitants, who, even then, inclined to a wandering life?*
 'Where did Mr. *Paw* read, that the Chinese, at that epocha,
 'transported their villages from one place to another; and
 'that they lived in portable huts, and under tents? But this
 'writer still makes assertions without producing authorities
 'to prove them,

'Mr. *Paw* seems fond of distinguishing himself by the
 'boldness and novelty of his paradoxes; he pretends through-
 'out his whole book that China is very irregularly inhabited;
 'that it contains immense wastes, deserts, and solitudes; that
 'in the interior parts of the provinces *there is scarcely any*
 '*shadow of cultivation*; and that, in general, the half of the
 'land of this empire is left barren and neglected. We shall
 'here give some of his proofs. We may form, says he,
 'very just ideas on this subject if we read the description of
 'an immense tract of country where the Emperor *Can-hi*
 '(Kang-

‘ (*Kang-hi*) hunted in 1721, with the Russian ambassador ;
 ‘ this desert is only two or three leagues distant from *Pe-king*,
 ‘ and imagination can scarcely paint any thing more dreary
 ‘ or wild ; “ *we had been six hours on horseback,*” says Mr. An-
 ‘ termony, * “ *and, although we had already travelled fifteen Eng-*
 ‘ *lish miles, we did not perceive the extremity of the forest. We*
 ‘ *turned off towards the south, and arrived at a marshy plain*
 ‘ *covered with very high reeds, from which we roused a number*
 ‘ *of wild boars.*” ‘ One can scarcely refrain from laughter
 ‘ at the inference which Mr. Paw draws from this passage,
 ‘ of the uncultivated state of the lands in the province of
 ‘ *Pe-tcheli*. That desert, and immense forest, form part of the
 ‘ park of *Hai-tse*, a country seat belonging to the emperor, a
 ‘ few leagues distant from *Pe-king*. Does not Mr. Paw,
 ‘ therefore, attempt a manifest imposition, and sport with the
 ‘ credulity of the public, by converting this retreat, destined
 ‘ for the pleasure and relaxation of a great prince, into a dry
 ‘ desert, incapable of the least cultivation ? Could it not be
 ‘ proved, in the same manner, that France is still an unculti-
 ‘ vated country, since we find, almost at the gates of its ca-
 ‘ pital, the parks of St. Germain, Fontainebleau, and Com-
 ‘ piegne, which are also immense forests, and vast solitudes.

‘ It is also to support the same assertion, respecting the un-
 ‘ cultivated state of the land in China, that Mr. Paw assigns
 ‘ a false motive for the edict published under the minority of
 ‘ *Kang-hi*, in 1662 : “ The Tartar conquerors,” says he, “ saw
 ‘ on their arrival in China, the numberless inconveniencies
 ‘ resulting from the disproportion between the population of
 ‘ certain cantons, some of which abounded with inhabitants,
 ‘ while others had too few ; and some scarcely any at all.
 ‘ They therefore did two things, which appear very surprising,

* Mr. Paw here means *John Bell, Esq. of Antermony*, a Scot’s gentleman who accompanied the Russian ambassador to *Pe-king*, in 1719.

“to remedy this evil in its source ; they forbade all maritime commerce ; afterwards demolished, in six of the provinces, every habitation within three miles of the sea, and compelled the families who lived in them to retire to the interior parts of the country”. ‘The fact which Mr. *Paw* here quotes is undoubtedly true ; but it is intirely false that the intention of government in passing the above edict, was, to force the people to the interior parts of the empire, where they were not wanted. *Tching-Tching-cong*, the celebrated chief of the rebels, at that time covered with his vessels, all the Chinese seas, and had rendered commerce uncertain and dangerous. Besides, it is evident from the testimony of all historians, that it was only to weaken the power of this formidable enemy, by depriving him of provisions, that the greater part of the towns and villages on the sea coasts were set on fire, and the Chinese who inhabited them obliged to retire farther up the country. As a proof that the imperial minister at *Pe-king* had nothing else in view ; no sooner were the rebels compelled to return to their duty, than the scattered families were permitted to approach the coasts, and to occupy their former habitations. After this explanation, what becomes of the political plan which this German author lends to the Tartars, to establish a balance of population between the different cantons of China ?

‘Imputations fraught with calumny cost Mr. *Paw* nothing ; that which I have now confuted must shock every honest and impartial mind. This writer endeavours also to persuade Europe that the Chinese are among the number of those superstitious and barbarous people who shed torrents of human blood at the tombs of their great men. According to him, the immolation of slaves makes, at present, part of the ceremonies observed at their funerals : “This custom,”

‘says

“ says he, “ subsisted in China even to our days ; and it is much
 “ to be doubted whether it be yet abolished ; what gives us
 “ great and melancholy suspicions in this respect is, that the
 “ Jesuits tell us, that the Emperor *Can-bi* (*Kang-hi*) made a
 “ law, by which he forbade the sacrificing of slaves on the
 “ death of princes of the blood ; and, at a time posterior
 “ to this pretended law, females were strangled at the obsequies
 “ of prince *Ta-vang*, brother of the Emperor *Can-bi* (*Kang-*
 “ *hi*.) This execution is so late, that persons now living at
 “ *Pe-king* may have been witnesses of it.”

“ It is certain that *Kang-hi* enacted the law of which Mr.
 “ *Paw* here speaks ; but on what occasion, and under what
 “ circumstances, did that prince publish it ? The present in-
 “ stance alone is sufficient to shew with what deliberate
 “ coolness this writer mutilates and misrepresents those facts
 “ which he relates. The occasion of the law in question
 “ was as follows ; *Chun-tchi*, the first of the Mantchews who
 “ took possession of the throne of China, loved, to distraction,
 “ one of his wives, who died in 1660 ; his grief on this loss
 “ scarcely knew any bounds, and he renewed, in favour of
 “ his deceased queen, a detestable custom, practised by the
 “ Tartars, of shedding human blood at the funerals of illuf-
 “ trious persons ; more than thirty slaves were then sacrificed.
 “ The Chinese, whose manners were much milder, and who
 “ were altogether unacquainted with such a sanguinary cus-
 “ tom, appeared greatly shocked * ; the horror which they
 “ testified on this occasion was even so public and general,
 “ that *Kang-hi*, who soon after mounted the throne, enacted
 “ a law, by which the like sacrifices were forbidden in future.

* *F. Rougemont*, speaking of the same fact, expressly says, “ Sineses adeò
 “ non utuntur hac barbarâ superstitione, ut contrâ *vehementer oderint ac detestentur*.
 “ Ipsi quoque Tartari, quamvis hæc superstitio diu apud eos vigerit, postquam
 “ tamen imperio potiti sunt, crudeli ritu prorsus abstinere : veriti fortassè ne
 “ Sinis *horrori atque odio essent*.”

Hist. Tartaro-Sinica, p. 145.

“ Mr.

'Mr. *Paw* could not be ignorant of this fact: how then
'has he the injustice to impute to the Chinese a custom pe-
'culiar only to the Tartars, which these conquerors brought
'from their own country, and which was universally detested
'in China as soon as it was known? How can he dare to
'cite in favour of his assertion, a law which destroys it, since
'the existence of that law furnishes a striking proof of the
'aversion which the Chinese had to the immolation of human
'victims?

'I have never yet been able to discover that the Emperor
'*Kang-hi* had a brother named *Ta-vang*; the author probably
'meant the Prince of the island of *Tai-vang*, or *Formosa*, a
'rebellious Chinese, who was compelled to submission by the
'arms of *Kang-hi*, in 1682. I am intirely ignorant of what
'passed at the obsequies of that nobleman; but there is every
'reason to suppose that what Mr. *Paw* relates on that subject
'is a mere fiction; for if this writer is not to be believed
'when he produces facts for proofs, much less credit is due
'to him when he quotes, in support of his opinions, uncer-
'tain testimonies, and imaginary authorities, the productions
'of his own brain, such as those of *persons still living in Pe-*
'*king*. We have, besides, a detail of the ceremonies ob-
'served in 1730, at the funeral of the uncle of the present
'emperor. The honours paid to this prince exceeded the
'bounds of ordinary etiquette; but nothing is to be observed
'in them which can give the least shadow of probability to
'the vain conjectures of Mr. *Paw*. The imputation which
'he here throws out against the Chinese will find no support,
'even in the remotest ages of their monarchy: to be con-
'vinced of the truth of this one has only to read the twenty-
'second chapter of the fourth part of the *Chou-king*, where
'the ceremonies practised at the obsequies of the ancient
'kings of China are fully related.

'Mr.

‘ Mr. *Paw* is very unlucky in managing the passion with which he seems to be animated against the Chinese ; it is too open and avowed. This author would undoubtedly have made more converts, had he only assumed an appearance of impartiality, and diffused throughout his work that shade of moderation, so necessary for those who are desirous of concealing their malevolent assertions under the colour of truth. Can he seriously expect that his simple word will be implicitly believed when he says of the whole Chinese nation, that *if examples of courage and heroism are to be found in their history, they are only the effects of opium?* Whom will he persuade, that no individual among a numerous people, who have subsisted for 4000 years, has ever performed a single heroic action without having his head and senses disturbed by the intoxicating fumes of a narcotic potion ?

‘ I open Mr. *Paw*’s book only at hazard, and an error of another kind presents itself : he assures us, that the Chinese, like all the Tartars, have been *nomades*, or a wandering people ; and he makes this induction even from the form of their houses, the model of which he pretends to have been taken from a tent. “ When we consider,” says he, “ a Chinese city, we perceive that it is properly but a stationary camp : and we find that Mr. *Bougainville*, speaking of the Chinese settlement near Batavia, always calls their quarter *the Chinese camp*.” ‘ It will be sufficient to mention the origin of this appellation, to shew that it can be no proof of what Mr. *Paw* advances : When the Dutch first landed on the island of *Java*, they formed an encampment, which they fortified, and named the *Dutch camp* ; this trading colony having afterwards removed to *Batavia*, the Chinese succeeded to their post ; so that the town which they built there, still preserving its ancient name, was called the *Chinese camp*. The same spot might with equal propriety have

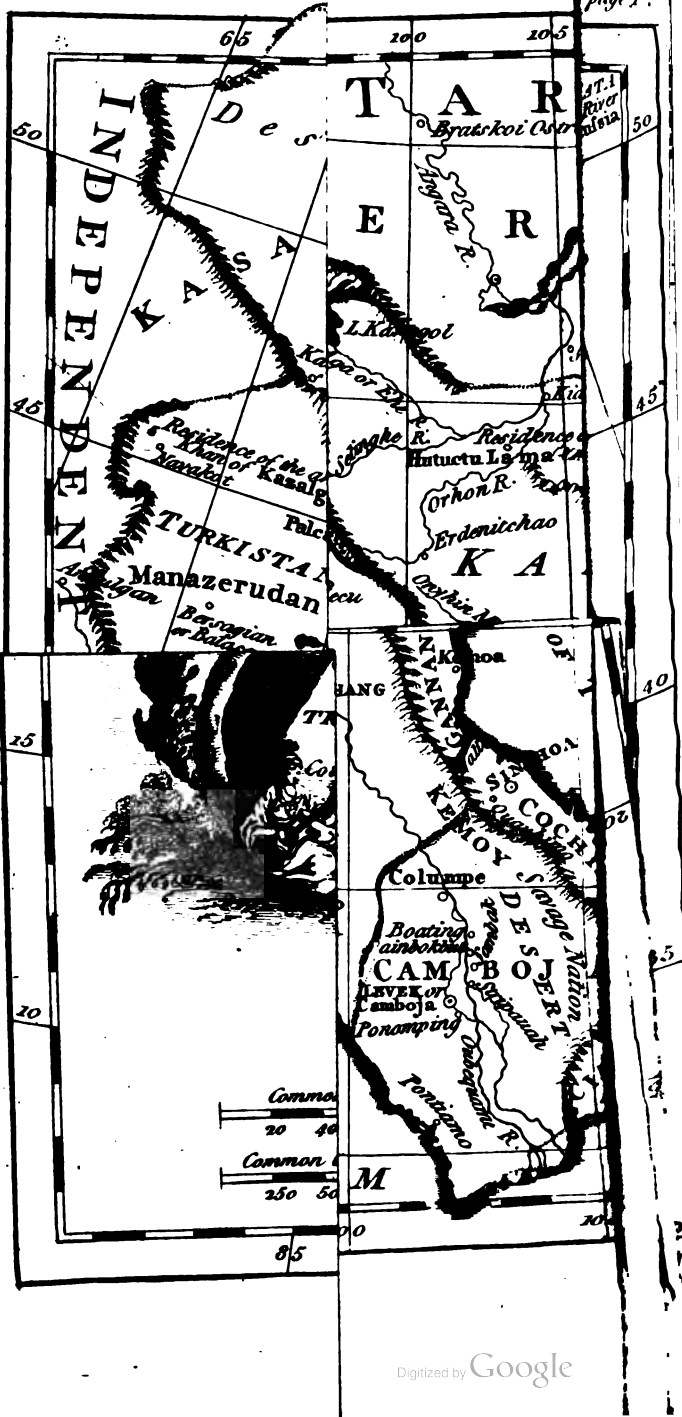
‘ have been called the *English* or *French camp*, if either of these people had succeeded the Dutch company; would it not have been ridiculous to conclude from such a circumstance only, that our cities and those of England are *properly but stationary camps*?’

‘ It would be in vain to carry our critical observations on this work any farther; it is sufficient to have shewn, by a few examples, what little credit is due to a production which presents nothing but a collection of disgusting falsehoods, atrocious calumnies, and vague assertions, unsupported by facts, or any authority whatever.’ After what has been here said, little remains for the Translator to add: he must, however, observe, that the Author seems to have selected with great judgment and caution, from the relations of the most intelligent and best informed missionaries, whatever tended to illustrate his subject. We have no complete account of China in any language; and information respecting that country lies so scattered, that it becomes a tedious and irksome task to search for it. The abbé, therefore, has done a service to literature by favouring the public with a work, which, undoubtedly, gives a just and true state of an empire, hitherto imperfectly known; while it exhibits a faithful picture of the religion, government, manners, and customs of its inhabitants.

With regard to this English edition, the Translator is sensible that imperfections will be found in it;—yet, such imperfections, he hopes, as are not unpardonable in one who makes his first appearance at the bar of criticism. For the inaccuracies into which he may have fallen, he could plead in excuse, besides other disadvantages, an incumbrance, very unfavourable to literary pursuits, under which he laboured while employed in the execution of the work; but as he is convinced that genius and learning are as ready to forgive,

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as self-important petulance is forward to condemn, he waves all farther apology, and submits his performance, such as it is, to the decision of an indulgent public.



GENERAL DESCRIPTION

OF

C H I N A.

TCHONG-KOUÉ, or the Middle Kingdom*, is the name which the Chinese give to their empire. The Western Moguls call it *Catay*; the Mantchew Tartars,

* The Chinese consider themselves as the people most favoured by nature. Before their intercourse with Europeans had rectified their geography, they imagined that China was situated in the centre of the earth, and that all other kingdoms (which, according to them, were seventy-two in number) lay scattered in the form of small islands around their empire, and, as so many satellites, intended to decorate their planet. They were astonished at the skill shewn by the Europeans in the arts and sciences; nor could they conceive how they had acquired it, without the assistance of their literature. They soon became more modest; for, after having long supposed themselves the only people to whom nature had given sight, they were at length obliged to confess, the Europeans at least had one eye.

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Nican-

Nican-courou; the Japanese, *Tbau*; and the people of Cochinchina and Siam, *Cin*. It is probably from this last appellation, that the word *China* is derived. The Chinese history relates that the first imperial family who carried their arms towards the west, assumed the name of *Tsin* or *Tai-tsin*. The armament which the emperor Tsin-chi-hoang sent as far as Bengal, must have made the people of India acquainted with the name of Tsin, whose formidable power had been felt at so great a distance. This name passing afterwards from India to Persia and Egypt, might perhaps have reached Europe. This is the most probable account we can give of the origin of the name by which this vast empire is generally known.

China, properly so called, comprehends from north to south eighteen degrees; its extent from east to west is somewhat less. The adjacent countries subjected to the Chinese government, such as the islands of Hainan and Formosa, Leatong and Tartary, are not included in this estimation; for, if we reckon from the most southern point of the island of Hainan to the northern extremity of Tartary, which is under the dominion of the emperor
of

of China, we shall find that the territories of this prince are more than nine hundred leagues in extent from north to south, and about fifteen hundred from east to west, reckoning from the eastern sea as far as the country of *Casghar*, conquered by the Chinese in 1759.

China is bounded on the north by Tartary, from which it is separated by a wall five hundred leagues in length ; on the east by the sea ; on the west by lofty mountains and deserts ; and towards the south by the ocean, the kingdoms of Tong-king, Laos, and Cochin-china. It is divided into fifteen provinces ; the northern are CHEN-SI, CHAN-SI and PETCHELI ; CHAN-TONG, KIANG-NAN, TCHE-KIANG and FO-KIEN extend along the shore of the eastern sea. The provinces of QUANG-TONG, QUANG-SI, YUN-NAN and SE-THUEN terminate the empire on the south and north. HONAN, HO-QUANG, KOEI-TCHOU and KIANG-SI occupy the middle space. We shall now proceed to the topographical description of these fifteen provinces.

C H A P. I.

THE PROVINCE OF PE-TCHELI.

PE-TCHELI, Tcheli, or Li-pa-fou, is the principal province of the whole empire; and its capital, Pe-king or Peking, is become the ordinary residence of the imperial court. It approaches the form of a right-angled triangle, and is bounded on the north by the great wall and part of Tartary; on the east by the sea; on the south by the provinces of Chang-tong and Honan; and towards the west by the mountains of Chan-si.

This province contains nine cities of the first class, which have several others under their jurisdiction; these are about forty in number, less considerable indeed, but all surrounded with walls and ditches.

Pe-tcheli has few mountains. Its soil is sandy, and produces very little rice; but all other kinds of grain abound there, as well as the greater part of the fruit trees we have in Europe. It pays an annual tribute to the emperor, which, according to Father Martini, consists of 601,153 bags of rice, wheat, and millet; 224 pounds of linseed; 45,135 of spun

spun silk; 13,748 of cotton; 8,737,248 trusses of straw for the horses belonging to the court, and 180,870 measures of salt, each containing 124 pounds. We shall see in the sequel that this tribute is proportionably much inferior to that paid by other provinces.

It is remarked that the people of this province have not the same aptitude for acquiring the sciences, as those who inhabit the southern provinces of the empire; but they are more robust and warlike, and better calculated to endure the hardships and fatigue of war. This is the case with the Chinese of all the other northern countries.

The face of the country here being flat and level permits the use of a kind of carriage, the construction of which appears to be rather singular. Father Martini, one of the first missionaries in China, thus describes it: ‘They use,’ in the province of Pe-tcheli, ‘a kind of chariot with one wheel, and constructed in such a manner, that there is room in the middle for only one person, who sits as if on horseback; the driver pushes behind, and, by means of wooden levers, makes the chariot advance with safety and expedition. This has perhaps given rise to the report of

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‘chariots

‘ chariots driven in that country by the wind,
 ‘ which the Chinese direct over land with
 ‘ sails, as they do ships at sea.’ A French mis-
 sionary, who traversed this province in 1768,
 seems to have made use of the same kind of
 carriage. ‘ We quitted the canal,’ says he,
 ‘ to travel in carts, which is customary in this
 ‘ part of China ; but it is disagreeable beyond
 ‘ description. The cart is amazingly clumsy,
 ‘ and has a great resemblance to the carriage
 ‘ of a gun ; there is room in it for only one
 ‘ person, who is frequently obliged to sit cross-
 ‘ legged, as our taylors do in Europe ; it jolts
 ‘ prodigiously ; and, while the traveller is ex-
 ‘ posed to the scorching rays of the sun, such
 ‘ clouds of dust sometimes arise as almost suf-
 ‘ focate him.’

Pekin, the capital of the empire, is situated
 in a very fertile plain, twenty leagues distant
 from the great wall ; this name, which signifies
 the *Northern Court*, is given it, to distinguish it
 from another considerable city called Nan-
 king, or the *Southern Court*. The emperor for-
 merly resided in the latter ; but the Tartars, a
 restless and warlike people, obliged this prince
 to remove his court to the northern provinces,
 that he might more effectually repel the in-
 cursions

curfions of those barbarians, by opposing to them the numerous militia that he generally keeps around his person.

This capital forms an exact square, and is divided into two cities; the first is inhabited by Chinese; the second by Tartars. These two cities, without including the suburbs, are six full leagues in circumference, according to the most accurate measurement made by the express order of the emperor.

The height and enormous thickness of the walls of the Tartar city excite admiration; twelve horsemen might easily ride abreast upon them; they have spacious towers raised at intervals, a bow-shot distant from one another, and large enough to contain bodies of reserve in case of necessity.

The city has nine gates, which are lofty and well arched; over them are large pavilion-roofed towers divided into nine stories, each having several apertures or port-holes; the lower story forms a large hall for the use of the soldiers and officers who quit guard, and those appointed to relieve them. Before each gate a space is left of more than three hundred and sixty feet; this is a kind of place of arms, enclosed by a semicircular wall equal in

height and thickness to that surrounding the city. The great road, which ends here, is commanded by a pavilion-roofed tower like the first, in such manner, that, as the cannon of the former can batter the houses of the city, those of the latter can sweep the adjacent country.

The streets of Pe-king are straight, about an hundred and twenty feet wide, a full league in length, and bordered with shops. It is astonishing to see the immense concourse of people that continually fills them, and the confusion caused by the prodigious number of horses, camels, mules and carriages, which cross or meet each other. Besides this inconvenience, one is every now and then stopped by crowds who stand listening to fortune-tellers, jugglers, ballad-singers, and a thousand other mountebanks and buffoons, who read and relate stories calculated to promote mirth and laughter, or distribute medicines, the wonderful effects of which they explain with all the eloquence peculiar to them.

People of distinction oblige all their dependants to follow them. A mandarin of the first rank is always accompanied in his walks by his whole tribunal, and, to augment his equipage,

equipage, each of the inferior mandarins in his suit is generally attended by several domestics. The nobility of the court, and princes of the blood, never appear in public without being furrounded by a large body of cavalry; and, as their presence is required at the palace every day, their train alone would be sufficient to create confusion in the city. It is very singular, that, in all this prodigious concourse, no women are ever seen: hence we may judge how great the population of China must be, since the number of females in this country, as well as every where else, is superior to that of the other sex.

As there is a continual influx of the riches and merchandise of the whole empire into this city, the number of strangers that resort hither is immense; they are carried in chairs, or ride on horseback; the latter is more common; but they are always attended by a guide, acquainted with the streets, and who knows the houses of the nobility and principal people of the city. They are also provided with a book containing an account of the different quarters, squares, remarkable places, and of the residence of those in public offices. In summer there are to be seen small temporary shops, where

where people are served with water cooled by means of ice; and one finds every where eating-houses, with refreshments of tea and fruits. Each kind of provision has a certain day and place appointed for its being exposed to sale.

The governor of Pe-king, who is a Mantchew Tartar, is styled Governor of the Nine Gates; his jurisdiction extends not only over the soldiers, but also over the people in every thing that concerns the police. No police can be more active; and it is surprising to see, among an infinite number of Tartars and Chinese mixed together, the greatest tranquillity prevail. It is rare, in a number of years, to hear of houses being robbed, or people assassinated; all the principal streets have guard-rooms, and soldiers patrol night and day, each having a sabre hanging from his girdle, and a whip in his hand, to correct, without distinction, those who excite quarrels or cause disorder.

The lanes are guarded in the same manner, and have latticed gates which do not prevent those from being seen who walk in them; they are always kept shut during the night, and seldom opened even to those who are known: if they are, the person to whom this indulgence

is granted, must carry a lanthorn, and give a sufficient reason for his going out.

In the evening, as soon as the soldiers are warned to their quarters by beat of drum; two centinels go and come from one guard-room to another, making a continual noise with a kind of castanet, to shew that they are not asleep. They permit no one to walk abroad in the night time. They even examine those whom the emperor dispatches on business, and if their reply gives the least cause of suspicion, they have a right to convey them to the guard-room. The soldiers in each of the guard-rooms are obliged to answer every time the centinels on duty call out.

It is by these wise regulations, observed with the greatest strictness, that peace, silence, and safety reign throughout the whole city. The governor is also obliged to go the round; and the officers stationed on the walls and in the towers over the gates (in which are kept large kettle-drums, that are beat every time the guard is relieved) are continually dispatching subalterns to examine the quarters belonging to the gates where they are posted. The least neglect is punished next morning, and the officer who was on guard is cashiered.

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This police, which prevents nocturnal assemblies, would appear no doubt extraordinary in Europe, and, in all probability, would not be much relished by our young men of fortune and ladies of quality. But the Chinese think justly ; they consider it to be the duty of the magistrates of a city, to prefer good order and public tranquillity, to vain amusements, which generally occasion many attempts against the lives and property of the citizens. It is true, the support of this police costs the emperor a great deal ; for part of the soldiers we have mentioned are maintained for this purpose only. They are all infantry, and their pay is generally very high ; their employment consists not only in watching for those who may occasion disturbance in the day time, or walk abroad during the night ; they must also take care that the streets are kept clean and swept every day ; that they are watered morning and evening in time of dry weather ; and that every nuisance is removed ; they have orders also to assist in this labour themselves, and to clear the kennels, that the water may have a free course.

The emperor's palace stands in the middle of the Tartar city. It presents a prodigious assemblage

assemblage of vast buildings, extensive courts and magnificent gardens, and is shut up on all sides by a double wall, the intervening space being occupied by houses belonging to the officers of the court, eunuchs, and by different tribunals. To some of these is assigned the care of providing necessaries for the use of the emperor ; others are for determining disputes, and punishing faults committed by the domestics of the imperial family. The exterior circumference of this immense palace is reckoned a league and a half.

Although the Chinese architecture has no resemblance to that of Europe, the imperial palace of Pe-king does not fail to strike beholders by its extent, grandeur, and the regular disposition of its apartments, and by the singular structure of its pavilion-roofs, ornamented at each corner with a carved plat-band, the lower extremity of which is turned upwards ; these roofs are covered with varnished tiles of so beautiful a yellow colour, that, at a distance, they make as splendid an appearance as if they were gilded. Below the upper roof, there is another of equal brilliancy, which hangs sloping from the wall, supported by a great number of beams, daubed over with green varnish, and interspersed

interpersed with gilt figures. This second roof, with the projection of the first, forms a kind of crown to the whole edifice.

The palace is a small distance from the south gate of the Tartar city; the entrance to it is through a spacious court, to which there is a descent by a marble staircase, ornamented with two large copper lions, and a balustrade of white marble. This balustrade runs in the form of a horse-shoe, along the banks of a rivulet, that winds across the palace with a serpentine course, the bridges over which are of marble. At the bottom of this first court arises a façade with three doors; that in the middle is for the emperor only; the mandarins and nobles pass through those on each side. These doors conduct to a second court, which is the largest of the palace; it is about three hundred feet in length, and fifty in breadth; an immense gallery runs round it, in which are magazines, containing rich effects, which belong to the emperor as his private property; for the public treasure is entrusted to a sovereign tribunal, called *Hou-pou*. The first of these magazines is filled with plate and vessels of different metals; the second contains the finest kinds of furs; the third, dresses lined with
fable,

sable, ermine, minever and foxes' skins, which the emperor sometimes gives in presents to his officers; the fourth is the depository of jewels, pieces of curious marble, and pearls fished up in Tartary; the fifth, consisting of two stories, is full of wardrobes and trunks, which contain the silk stuffs used by the emperor and his family; the rest are filled with bows, arrows and other pieces of armour taken from the enemy or presented by different princes.

The royal hall, called Tai-hotien, or the *Hall of the Grand Union*, is in this second court; it is built upon a terrace about eighteen feet in height, incrustated with white marble, and ornamented with balustrades of excellent workmanship. Before this hall all the mandarins range themselves, when they go, on certain days, to renew their homage and perform those ceremonies that are appointed by the laws of the empire.

This hall is almost square, and about one hundred and thirty feet in length. The ceiling is carved, varnished green, and loaded with gilt dragons. The pillars which support the roof within, are six feet in circumference towards the base, and are coated with a kind of mastich varnished red; the floor is partly covered

covered with coarse carpets, after the Turkish manner; but the walls have no kind of ornament, neither tapestry, lustres, nor paintings.

The throne, which is in the middle of the hall, consists of a pretty high alcove, exceedingly neat. It has no inscription but the character *Ching*; which the authors of this relation have interpreted by the word *holy*; but it has not always this signification; for it answers better sometimes to the Latin word *eximius*, or the English words *excellent*, *perfect*, *most wise*. Upon the platform opposite to this hall, stand large vessels of bronze, in which incense is burnt when any ceremony is performing. There are also chandeliers shaped like birds and painted different colours, as well as the wax-candles that are lighted up in them.

This platform is extended towards the north, and has on it two lesser halls; one of them is a rotunda that glitters with varnish, and is lighted by a number of windows. It is here that the emperor changes his dress before or after any ceremony. The other is a saloon, the door of which opens to the north; through this door the emperor must pass, when he goes from his apartment, to receive on his throne the homage of the nobility; he is then carried
in

in a chair, by officers dressed in long red robes bordered with silk, and caps ornamented with plumes of feathers. It would be difficult to give an exact description of the interior apartments which properly form the palace of the emperor, and are set apart for the use of his family. Few are permitted to enter them but women and eunuchs.

Pao-ting-fou, where the viceroy resides, is the most considerable city in the province, next to Pe-king. It has twenty others under its jurisdiction; three of the second, and seventeen of the third class. The country around it is pleasant, and inferior in fertility to no part of China. It is necessary to pass this city in going from Pe-king to the province of Chan-si.

Ho-kien-fou is the next in order; it has two cities of the second, and fifteen of the third class in its district, and is remarkable for nothing but the neatness of its streets.

Tchin-ting-fou is a large city, about four miles in circumference. Its jurisdiction is very extensive, and comprehends thirty-two cities; five of which are of the second, and twenty-seven of the third class. Northward from it lie several mountains, where, the Chinese say, many simples and curious plants are to be
C found.

found. On these mountains there are also several monuments or temples erected in honour of deceased heroes ; among which is one consecrated to the memory of the first emperor of the dynasty of Han.

Chun-te-fou has but a small district ; for there are only nine cities of the third class under its jurisdiction ; but they are all very populous. The adjacent country is pleasant and fertile, owing to the number of rivers and lakes that water and refresh it. Its craw-fish are celebrated ; and it produces a fine delicate kind of sand, used in polishing precious stones, which is sold all over the empire. It abounds also with touch-stone, which is reckoned the best in China.

Quang-ping-fou is situated in the northern part of Pe-tcheli, between the provinces of Chang-tong and Ho-nan, and has nine cities of the third class dependant on it ; all its plains are well watered by rivers. Among its temples, there is one dedicated to those men, who, as the Chinese pretend, discovered the secret of rendering themselves immortal.

Tai-ming-fou has one city of the second class, and eighteen of the third, in its district. It presents nothing remarkable.

Yung-ping-fou is very advantageously situated in the neighbourhood of the sea. The surrounding mountains produce abundance of tin. Paper is also made here. Not far from this city is a fortress named Chan-hai, which may be called the key of the province of Leao-tong. This fortress is near the great wall. Yung-ping-fou reckons in its district only one city of the second, and five of the third class.

Fuen-hoa-fou is a city celebrated for its extent and the number of its inhabitants, as well as for the beauty of its streets and triumphal arches. It is situated near the great wall, amidst mountains, and has under its jurisdiction, besides two cities of the second, and eight of the third class, a great number of fortresses, which bar the entrance of China against the Tartars. Among the animals of this country, the most remarkable are yellow rats; they are much larger than those seen in Europe, and their skins are highly valued by the Chinese. Chrystal, marble, and porphyry are dug from the mountains of Pe-tcheli.

The temperature of the air of this province does not seem to agree with its latitude. Although Pe-tcheli extends no farther than to the forty-second degree of north latitude, yet

all the rivers there are so much frozen during four months in the year, that horses and waggons with the heaviest loads, may safely pass them. It deserves to be remarked, that the whole body of ice is formed in one day, and that several are necessary to thaw only the surface. What may appear no less extraordinary is, that during these severe frosts, one does not feel that sharp and pinching cold which accompanies the production of ice in Europe. These phenomena cannot be accounted for, but by attributing them to the great quantity of nitre which is found dispersed throughout this province, and to the serenity of the sky, which, even during winter, is seldom obscured by a cloud. The physical explanation which we have given of this singular temperature, is fully confirmed by experiments lately made by Father Amiot at Pe-king*, which convinced him, that in this capital and neighbourhood, as far as seven or eight leagues around, the water, air and earth equally abound with nitre.

With regard to the water, the facility with which it freezes, the solidity of the ice and its

* The latitude of Pe-tcheli is $39^{\circ} 52' 55''$.

duration,

duration, evidently announce the presence of nitre. A tub filled with water, placed near one of Reaumur's thermometers, had its surface immediately frozen, when the mercury stood only one degree above the freezing point; and when it stood three degrees below freezing, the water became a solid mass of ice, if the diameter of the vessel did not exceed a foot and a half, and the depth of the water four or five inches. This water, when the weather was fine, continued in the same state of congelation, as long as the mercury in the thermometer did not rise higher than three degrees above (0); when the mercury rose higher, it then began to dissolve, but so slowly, that two or three days were scarcely sufficient to restore it to its former fluidity. To this experiment, made some time ago, Father Amiot adds another, made in the summer of the year 1777; which he followed with the greatest accuracy possible. It may be proper to observe, before we relate it, that during the year 1777 there was a longer continuance of hot weather than is generally observed at Pe-king. In the course of the months of June and July, the thermometer continually rose from the 26th to the 32d and 33d degrees above Zero; on the 23d of July,

July, at three in the afternoon, the thermometer rose to 34 degrees, and remained at that height until half past four; on the 24th of the same month, it rose, about three o'clock, to 33 degrees; half an hour after, the sky became over-cast, and a strong wind arose, accompanied with thick clouds of dust, which continued half an hour; during this time, the thermometer began to fall; at four the wind ceased, and some rain fell; the thermometer then stood at 33 degrees; the 25th and 26th of July it rose to 29°, and the 28th to 33 degrees, owing to a northerly wind.

On the 29th of July, Father Amiot put into a small net, made of strong pack-thread, a block of ice of an irregular figure, and suspended it from a balance placed in the open air and exposed to the wind and rays of the sun.

At six in the morning, a thermometer, exposed to the north, being at $26\frac{1}{2}$ degrees, the ice was weighed; its weight was found to be 50 pounds.

At 7 the therm. being at $27\frac{1}{4}$ ° weight of the ice 46 pounds.

At 8 " " " " " $27\frac{1}{4}$ " " " " " 40

At 9 " " " " " 30 " " " " " 32

At 10 " " " " " $31\frac{1}{2}$ " " " " " 25

It is to be observed, that during this time, the wind was north, and longer than it had been for some time before.

At 11 the therm. being at 32° the weight of the ice 19 pounds.

At 12 " " " " " 33 " " " " " 15

At 1 " " " " " $33\frac{1}{4}$ " " " " " 10

At 2 " " " " " $33\frac{1}{4}$ " " " " " 7

At 3 " " " " " $33\frac{1}{4}$ " " " " " 5

At

At 4 the therm. being at 33° the weight of the ice 3 pounds.

At 5 - - - - - $33\frac{1}{2}$ - - - - - $1\frac{1}{2}$

It must be observed, that during the last four hours, the ice had been in the shade.

At 6 the therm. stood at $32\frac{1}{2}^{\circ}$ the weight of the ice 1 lb. 4 oz.

At 7 the ice was not weighed.

At 8 some of it still remained.

At 9 there remained only a bit of the size of a nut; fifteen hours were therefore necessary to dissolve this piece of ice, weighing fifty pounds, even when exposed to the wind and scorching rays of the sun.

It is to be farther observed, that this ice had already been three or four days from the ice-house; for Father Amiot relates, that he purchased it from one of those people who are employed by the emperor to give fresh water, gratis, to all who ask for it. Ice, when first taken from the ice-house, dissolves with difficulty; it is transported to Pe-king, and from one place to another, during the greatest heats of summer, in open wheel-barrows, with as little precaution as if it were brick or flint; yet it leaves no other traces along the road behind it, but a few drops that fall here and there. We may then safely conclude, from these observations, that the reason why this ice is so long in dissolving, is, because it is impregnated with a great number of nitrous particles,

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which

which preserve it a long while in its state of congelation.

Father Amiot also tells us, that every kind of water at Pe-king, whether taken from springs or rivers, has a very singular quality ; it leaves a kind of tartar in those vessels in which it has been kept and in those in which it has been boiled. The Chinese call this kind of tartar *kien*; it is white when produced by water which has not been subjected to the action of fire, and yellowish when it is left by that which has been boiled. This *kien* has neither smell nor taste, nor is it good for any thing. ‘ The first opportunity I had of being acquainted with it,’ says Father Amiot, ‘ was by accident. I caused ‘ a small porcelain vessel to be filled every evening with fresh spring-water ; this vessel had a ‘ cover, which I always shut very carefully, to ‘ prevent insects and dirt from getting into my ‘ water. After some months, I perceived that ‘ there was formed in the bottom and sides of ‘ the vessel, a crust, of the thickness of a leaf of ‘ paper, which adhered so closely, that it was ‘ necessary to make use of the point of a knife ‘ to detach it. Upon this occasion, being desirous of giving a lesson of cleanliness to my ‘ servant,

‘ servant, he told me, that what I saw had no-
 ‘ thing in it to occasion disgust, that it was
 ‘ what was generally left by the water of the
 ‘ country, and that I would be much more
 ‘ surprised, if I should see how this *kien* in-
 ‘ crusted the insides of sauce-pans, and other
 ‘ kitchen utensils, in which water had been
 ‘ boiled. I immediately ordered some to be
 ‘ brought, and was convinced, by my own
 ‘ eyes, that my Chinese had told me truth. A
 ‘ yellow crust, about four or five tenths of an
 ‘ inch in thickness, covered the whole inside
 ‘ of the vessel, in the same manner as tartar
 ‘ covers the inside of an old cask. I detached
 ‘ some of it, which I applied to my nose and
 ‘ mouth, and examined with the greatest care;
 ‘ but I found nothing in it which enabled me
 ‘ to define it. May it not have been a depraved
 ‘ salt (*infatuatum*) or dead nitre, which might
 ‘ have been revived by means of air or fire?
 ‘ I am no chemist; I express myself as I can,
 ‘ on a subject which I do not understand.’

If the waters of the province of Pe-tcheli
 contain much nitre, it is no less certain, that
 the air which one breathes there is abundantly
 impregnated with it. The following are in-
 dubitable proofs of it, 1st. Notwithstanding
 un-

unwholesome food, such as the flesh of the greater part of domestic animals that have died of old age or disease, which the people of this province greedily devour, notwithstanding filth and all the inconveniencies resulting from low, damp and confined lodgings, where all the individuals of the same family are, as it were, heaped one upon another, the plague never makes its appearance in Pe-tcheli; and the people are seldom attacked by any of those epidemical distempers which are so common in Europe. 2dly. Provisions of every kind may be kept at Pe-king a long while, without being subject to corruption. Raisins are eaten there fresh even in May, apples and pears till midsummer; wild boars, stags, deer, roebucks, rabbits, hares, pheasants, ducks, geese, and all kinds of game brought from Tartary to Pe-king after the commencement of winter; fish, of every species, transported from the rivers of Leao-tong, will keep without the assistance of salt, in their state of congelation, for two or three months, although they are exposed every day in the markets, carried from the markets to private houses, and from private houses brought back to the markets, until they are all sold, which does not happen before the

the end of March. It is certain, that these facts announce an antiseptic quality in the air, which must undoubtedly proceed from the great quantity of nitre contained in it.

3dly. The earth which forms the soil of Pe-tcheli abounds no less with nitre ; whole fields may be seen in the neighbourhood of Pè-king which are covered with it. Every morning at sun-rise, the country in certain cantons, appears as white as if sprinkled by a gentle fall of snow. If a quantity of this substance be swept together, a great deal of *kien*, nitre, and salt may be extracted from it. The Chinese pretend, that this salt may be substituted for common salt ; however this may be, it is certain, that, in the extremity of the province, towards Siuen-hoa-fou, poor people and the greater part of the peasants make use of no other. With regard to the *kien* procured from the earth, they use it for washing linen, as we do soap. Although the land of Pe-tcheli is replete with nitrous particles, it does not, however, form dry deserts ; it is cultivated with care, and becomes fruitful by incessant labour. The earth is frozen in winter to the depth of two or three feet, and does not become soft before the end of March. This may sufficiently explain, why the frost kills

kills plants in the neighbourhood of Pe-king, which Mr. Linnæus raised in Sweden, although it is twenty degrees farther north than the capital of the Chinese empire.

CHAP. II.

THE PROVINCE OF KIANG-NAN.

K IANG-NAN, which is the second province of the empire, is undoubtedly one of the most fertile, commercial, and consequently one of the richest in China. It is bounded on the west by the provinces of Honan and Hou-quang; on the south by Tche-kiang and Kiang-si; and on the east by the gulph of Nan-king; the rest borders on the province of Chan-tong.

The emperors long kept their court in this province; but reasons of state having obliged them to move nearer to Tartary, they made choice of Pe-king for the place of their residence. This province is of vast extent; it contains fourteen cities of the first class, and ninety-three of the second and third. These cities are very populous, and there is scarcely
one

one of them which may not be called a place of trade. Large barks can go to them from all parts; because the whole country is intersected by lakes, rivers and canals, which have a communication with the great river Yang-tse-kiang, which runs through the middle of the province. Silk-stuffs, lacquer-ware, ink, paper, and, in general, every thing that comes from Nan-king, as well as from the other cities of the province, are much more esteemed, and fetch a higher price, than those brought from the neighbouring provinces. In the village of Chang-hai alone, and the villages dependant on it, there are reckoned to be more than 200,000 weavers of common cotton cloths. The manufacturing of these cloths gives employment to the greater part of the women.

In several places on the sea coast there are found many salt-pits, the salt of which is distributed all over the empire. In short, this province is so abundant and opulent, that it brings every year into the emperor's treasury, about 32,000,000 taëls*, exclusive of the duties upon every thing exported or imported.

* A *taël* is equal in value to an ounce of silver, which in China is worth about 6s. sterling.

The people of this country are civil and ingenious, and acquire the sciences with great facility: hence many of them become eminent in literature, and rise to offices of importance by their abilities alone.

This province is divided into two parts, each of which has a distinct governor. The governor of the eastern part resides at Sou-tcheou-fou, that of the western at Ngan-king-fou. Each of these governors has under his jurisdiction seven *fou* or cities of the first class.

Kiang-ning-fou, or Nan-king, is the capital of this province; it is said to have been formerly one of the most beautiful and flourishing cities in the world. When the Chinese speak of its extent, they say, if two horsemen should go out by the same gate, and ride round it on full speed, taking different directions, they would not meet before night. This account is evidently exaggerated; but it is certain, that Nan-king surpasses in extent all the other cities of China. We are assured, that its walls are five leagues and a half in circumference*.

This

* A French missionary, lately arrived from China, speaks of this celebrated city in the following manner: 'We arrived at Nan-king on the 2d of June. I was very
' desirous

This city is situated at the distance of a league from the river Yang-tse-kiang ; it is of an irregular figure ; the mountains which are within its circumference having prevented its being built on a regular plan. It was formerly the imperial city ; for this reason, it was called Nan-king, which signifies *The Southern Court* ; but since the six grand tribunals have been transferred from hence to Pe-king, it is called Kiang-ning in all the public acts.

Nan-king has lost much of its ancient splendour ; it had formerly a magnificent palace,

‘ desirous of seeing this city, which is reckoned the largest in the world. The suburbs through which we passed are very long, but not populous ; the houses stand at some distance one from another, having reeds, pools of water, or plantations of bamboo between them. We took a view of the city from the fifth story of the porcelain tower, which commands an extensive prospect ; but it did not appear to us, to be above two thirds as large as Paris. We could not reconcile this with the accounts generally given of its immense extent ; but next morning explained the matter. We had travelled a full league from Nan-king, when we perceived, on a sudden, the walls of a city rising amidst mountains, and appearing as if cemented to the rocks. These were the walls of Nan-king, which, leaving the city where it now stands, have, as it were, retired thither, to inclose a space of fifteen or sixteen leagues, twelve or thirteen of which are not inhabited.’

no,

no vestige of which is now to be seen ; an observatory at present neglected, temples, tombs of the emperors, and other superb monuments, of which nothing remains but the remembrance. A third of the city is deserted, but the rest is well inhabited. Some quarters of it are extremely populous and full of business. The streets are not so broad as those of Pe-king ; they are, however, very beautiful, well paved, and bordered with rich shops.

In this city resides one of those great mandarins called Tsong-gtou, who takes cognizance of all important affairs, not only of both the governments of the province, but also of those of the province of Kiang-si. The Tartars have a numerous garrison here, commanded by a general of their own nation, and they occupy a quarter of the city, separated from the rest by a plain wall.

The palaces of the mandarins, whether Chinese or Tartars, are neither larger nor better built than those in the capital cities of other provinces. Here are no public edifices corresponding to the reputation of so celebrated a city, excepting its gates, which are very beautiful, and some temples, among which is the famous porcelain tower. It is two hundred feet

feet high, and divided into nine stories by plain boards within and without, by cornices and small projections covered with green-varnished tiles. There is an ascent of forty steps to the first story; between each of the others there are twenty-one.

The breadth and depth of the river Yang-tse-kiang formerly rendered the port of Nanking very commodious; but at present large barks, or rather Chinese junks, never enter it; whether it be, that it is shut up by sandbanks, or that the entrance of it has been forbid in order that navigators may insensibly lose all knowledge of it.

In the months of April and May a great number of excellent fish are caught in this river, near the city, which are sent to court; they are covered with ice, and transported in that manner by barks kept entirely on purpose. Although this city is more than two hundred leagues from Pe-king, these boats make such expedition, that they arrive there in eight or nine days. This city, though the capital of the province, has under its particular jurisdiction only eight cities of the third class.

Sou-tcheou is the second city; it is one of the most agreeable in China; Europeans

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who

who have seen it, compare it to Venice, with this difference, that the latter is built in the sea, and Sou-tcheou is intersected by canals of fresh water.

There is not, perhaps, in the universe, a country more delightful, either by the pleasantness of its situation, or the mildness of its climate; the air is so temperate, provisions so plentiful and cheap, the soil so fruitful, and the manners of the people so gentle, that this city is considered as the paradise of China. *Above (say the Chinese authors) is the celestial paradise; but the paradise of this world is Sou-tcheou.* To see the continual motion of its immense number of inhabitants, and the confusion caused every where by their commercial intercourse with strangers, one would be induced to believe that the trade of all the provinces centered in it. The brocades and embroideries made here are in great request throughout the whole empire. Its jurisdiction extends over only eight cities; one of which is of the second class, and the rest of the third; but all these cities are beautiful and about two or three leagues in circumference each.

Song-kiang-fou is built close to the water; the prodigious quantity of cotton cloth with

which it supplies, not only the empire, but also foreign countries, renders it very celebrated, and causes it to be much frequented. This city has only four others under its jurisdiction.

Tchin-tcheou-fou is situated near the canal through which all barks going from Sou-tcheou to Kiang must pass. It is celebrated on account of its trade, and water which gives tea an agreeable and pleasant taste ; it has dependant on it five cities of the third class, in which a particular kind of earthen-ware is made, which the Chinese highly value. They pretend, that tea prepared in these vessels acquires a superior quality ; and they prefer this plain earthen-ware to the most elegant porcelain.

Tchin-kiang-fou is the key of the empire on the sea coast, and at the same time a place of strength, where a numerous garrison is always kept. Its situation, trade, and the beauty of its walls give it a pre-eminence over the other cities of the province ; but its jurisdiction is very confined ; for it has authority over only three cities of the third class.

Hoai-ngan-fou is situated in a marsh, and is enclosed by a triple wall : as the ground on which it stands is lower than the bed of the

canal, the inhabitants live in continual dread of an inundation. The suburbs extend to the distance of a league on each side of the canal, and form at their extremity a kind of port on the river Hoang-ho. This place is very populous, and every thing in it announces an active and brisk trade. One of those great mandarins who have the inspection of the canals and navigation; and who are also obliged to supply the court with necessary provisions, resides here. This city has eleven others under its jurisdiction; two of which are of the second, and nine of the third class.

Yang-tcheou enjoys a mild and temperate air, and the country around is pleasant and fertile. This city is populous, and two leagues in circumference; as it is intersected by a number of canals, it has twenty-four stone bridges, each of which consists of several arches. There is always so great a crowd on the bridge which forms a communication with the eastern suburbs, that it has been found too narrow; and a ferry-boat has been established at a small distance, which is scarce sufficient for the confluence of passengers, although the breadth of the canal is only thirty paces.

The

The inhabitants of this city are accounted very voluptuous, and it is said that they carry on a traffic in women ; they educate with great care a certain number of young girls, who are taught music, singing, drawing, and every branch of education suitable to their sex ; these are afterwards sold at a high price to some of the principal nobility, who add them to the number of their concubines *.

* ‘ Yang-tcheou, which we passed,’ says the same missionary whom we quoted when speaking of Nan-king, ‘ is also one of the most beautiful and largest cities I ever beheld. The farmers of the salt revenue have built here a pleasure-house for the emperor, which strikes with more astonishment, as nothing has been seen hitherto equivalent to it ; it is built after the model of Hai-tien, another country-house, two leagues distant from Pe-king, where the emperor commonly resides. The palace of Yang-tcheou occupies more ground than a moderate city ; it is a collection of artificial mounts, and rocks formed by art, valleys, canals, sometimes broad and sometimes narrow, bordered in some places with cut stone, in others with rocks scattered promiscuously, a vast assemblage of buildings, each different from another, of halls, courts, galleries both open and enclosed, gardens, parterres, cascades, elegant bridges, pavilions, groves and triumphal arches. Each piece, taken separately, is neither beautiful nor laid out with taste ; but the multiplicity of objects is striking, and makes the beholder at last exclaim, *This is the habitation of a powerful master!*’

Ngan-king-fou is the capital of the western part of the province; its situation is delightful. It is governed by a particular viceroy, who keeps a large garrison in a fort built on the banks of the river Yang-tse-kiang. The commerce and riches of this city render it very considerable; and every thing that goes from the southern part of China to Nan-king must pass through it. All the country belonging to it is level, pleasant, and fertile. It has under its jurisdiction only six cities of the third class.

Hoei-tcheou is the most southern city of the province, and one of the richest of the empire; the people are economical and temperate, but they are active and enterprising in trade; they boast of their tea, varnish, and engravings, which are indeed the most esteemed in China. It has dependant upon it six cities of the third class; the mountains which surround this canton contain gold, silver and copper mines.

Ning-koue-fou has nothing remarkable but its manufactories of paper, which is made of a species of reed. It has under its jurisdiction six cities of the third class.

Tchi-tcheou-fou is surrounded by a hilly country; its principal resource is in its situation

tion on the river Kiang. It has six cities of the third class belonging to its district.

Tay-ping-fou is also built upon the banks of the Kiang, and its plains are watered by a number of navigable rivers, which render it very opulent. Its jurisdiction extends over only three cities, of which Vou-hou-hien is the most considerable in point of riches.

Fong-yang-fou is situated on a mountain which hangs over the yellow river, and encloses with its walls several fertile little hills. Its jurisdiction is very extensive; for it comprehends eighteen cities; five of which are of the second, and thirteen of the third class. As this was the birth-place of the emperor Hongvou, chief of the preceding dynasty, this prince formed a design of rendering it a famous and magnificent city, in order to make it the seat of empire. After having expelled the western Tartars, who had taken possession of China, he transferred his court hither, and named the city Fong-yang; that is to say, *The Place of the Eagle's Splendor*. His intention, as we have said, was to beautify and enlarge it; but the inequality of the ground, the scarcity of fresh water, and above all the vicinity of his father's tomb, made him change his design. By

the unanimous advice of his principal officers, this prince established his court at Nan-king, a more beautiful and commodious place. When he had formed this resolution, a stop was put to the intended works; the imperial palace, which was to have been enclosed by a triple wall; the walls of the city, to which a circumference of nine leagues were assigned; the canals that were begun, all were abandoned; and nothing was finished but three monuments, which still remain; their extent and magnificence sufficiently shew what the beauty of this city would have been, had the emperor pursued his original design.

The first of these monuments is the tomb of the father of Hong-vou, to decorate which no expence was spared; it is called *Hoang-lin*, or the *Royal Tomb*. The second is a tower built in the middle of the city, which is of an oblong form, and an hundred feet high; it is said to be the highest in China. The third is a magnificent temple erected to the god Fo. At first it was only a pagod, to which Hong-vou retired after having lost his parents, and where he was admitted as an inferior domestic; but, having soon become weary of this kind of life, he enlisted with the chief of a band of banditti,

banditti, who had revolted from the Tartars. As he was bold and enterprising, the general made choice of him for his son-in-law; soon after, he was declared his successor by the unanimous voice of the troops. The new chief, seeing himself at the head of a large party, had the presumption to carry his views to the throne. The Tartars, informed of the progress of his arms, sent a numerous army into the field; but he surprised and attacked them with so much impetuosity, that they were obliged to fly; and, though they several times returned to the charge, they were still defeated, and at length, after a close pursuit, driven entirely out of China.

As soon as he mounted the throne, he caused the superb temple which we have mentioned, to be raised, out of gratitude to the Bonzes, who had received him in his distress, and assigned them a revenue sufficient for the maintenance of three hundred persons, under a chief of their own sect, whom he constituted a mandarin, with power of governing them, independent of the officers of the city.

This pagod was supported as long as the preceding dynasty lasted; but that of the eastern Tartars, which succeeded, suffered it to fall

fall to ruin ; at present there are to be seen here only about a score of priests, who are almost reduced to beggary.

Lin-tcheou-fou, which is the last city of the first class, has nothing to distinguish it from others, but the excellence of the fruits with which it abounds. Its jurisdiction comprehends eight cities ; two of which are of the second, and six of the third class.

The island of Tsong-ming belongs also to the province of Kiang-nan, from which it is separated only by an arm of the sea about five or six leagues broad.

This country was formerly a sandy desert, to which criminals were banished. Those who first landed on it began to till the earth, that they might not perish with hunger. Some poor Chinese families emigrated thither afterwards, and in less than ten years the island was peopled and cultivated.

Some parts of it produce wheat, rice, barley, cotton, citrons and several other fruits ; but its principal revenue arises from salt, which is made in such abundance, that the island can supply most of the neighbouring countries. This salt is extracted from a kind of gray earth,
which

which is found dispersed by acres in different cantons, especially in the north.

The method of making this salt is very curious. The earth is first smoothed, and raised in a sloping form, that the water may not settle upon it. When the sun has dried its surface, it is carried off and laid in heaps, which are carefully beat on every side; this earth is afterwards spread out on large tables a little inclined, and a quantity of fresh water is poured over it, which, as it runs off, carries with it all the saline particles into a large earthen vessel, into which it falls, drop by drop, from a small canal made on purpose. The earth, being thus freed from its salt, is placed apart, and when dry is pulverised; after which it is spread over the soil from which it was taken; and at the end of some days it is found impregnated, as before, with a great quantity of saline particles, which are a second time extracted in the same manner.

While the men are labouring in the field, the women and children are employed in boiling the salt water; they fill large iron basons with it, in which it thickens and changes gradually into a very white salt, which they keep continually

nually stirring with an iron spatula, until the aqueous part is entirely evaporated.

In other parts of the country the inhabitants have two crops; one of corn in the month of May, and the other of rice and cotton in September.

In this island there is only one city of the third class; but villages are so numerous, that they seem to touch one another and to form one continued city. The air is healthful and temperate, the country delightful and intersected by a great number of canals, which are carefully kept in repair.

There are a great number of mandarins in this country; but the governor is one of those who are called *literati*; he alone administers justice, receives the tribute paid by every family to the emperor, gives passports to ships, and passes sentence of death on criminals. When the people have occasion for rain, or fine weather, this mandarin proclaims a general fast; butchers and inn-keepers are then forbid to sell any thing, under the severest penalties; they however take care to get rid of their provisions, by paying some money privately to the officers of the tribunal, whose business is to enforce the observance of this order. The
mandarin

mandarin afterwards walks in procession, accompanied by his subalterns, to the temple of the idol whom they intend to invoke; he kindles on the altar two or three small aromatic twigs; they then all sit down: to pass the time, they drink tea, smoke and converse an hour or two; after which they retire. This is what they call begging for rain or fine weather.

Father Jacquemin relates, that in his time the viceroy of one of the provinces, becoming impatient because rain had not been granted to his repeated requests, sent an inferior mandarin to tell the idol, from him, that if it did not rain before a certain day, he would drive him from the city, and cause his temple to be rased. No rain having fallen before the day mentioned, the viceroy, in a great passion, forbade the people to carry, according to custom, their offerings to the idol, and ordered the temple to be shut and the gates sealed up; which was immediately executed.

The island of Tsong-ming extends from south-east to north-west, and is about twenty leagues in length, and five or six in breadth.

C H A P. III.

THE PROVINCE OF KIANG-SI.

THIS province is bounded on the north by that of Kiang-nan, on the west by Hou-quang, on the south by Quang-tong, and on the east by Fo-kien and Tche-kiang. The country is extremely fertile, but it is so populous, that it can scarcely supply the wants of its inhabitants: on this account, they are very economical; which exposes them to the sarcasms and raillery of the Chinese of the other provinces: however, they are people of great solidity and acuteness, and have the talent of rising rapidly to the dignities of the state.

The mountains of this province are covered with simples, and contain in their bowels mines of gold, silver, lead, iron and tin; the rice it produces is very delicate, and several barks are loaded with it every year for the court. The porcelain made here is the finest and most valuable of the empire.

This province contains thirteen cities of the first class, and seventy-eight of the second and third. The capital is Nan-tchang-fou. This city

city has no trade but that of porcelain, which is made in the neighbourhood of Jao-tcheou. It is the residence of a viceroy, and comprehends in its district eight cities; seven of which are of the third class, and only one of the second. So much of the country is cultivated, that the pastures left are scarcely sufficient for the flocks.

Jao-tcheou-fou is situated on the northern bank of the river Po, which discharges itself at a small distance into the lake Po-yang. It commands seven other cities of the third class. This city is particularly famous on account of the beautiful porcelain made in a village belonging to its district, called King-te-tching. This village, in which are collected the best workmen in porcelain, is as populous as the largest cities of China. It is reckoned to contain a million of inhabitants, who consume every day more than ten thousand loads of rice. It extends a league and a half along the banks of a beautiful river, and is not a collection of straggling houses intermixed with spots of ground; on the contrary, the people complain that the buildings are too crowded, and that the long streets which they form are too narrow; those who pass through them imagine

gine themselves transported into the midst of a fair, where nothing is heard around, but the noise of porters calling out to make way. Provisions are dear here, because every thing consumed is brought from remote places; even wood, so necessary for their furnaces, is actually transported from the distance of an hundred leagues. This village, notwithstanding the high price of provisions, is an asylum for a great number of poor families, who could not subsist any where else. Children and invalids find employment here, and even the blind gain a livelihood by pounding colours. The river in this place forms a kind of harbour, about a league in circumference: two or three rows of barks placed in a line, sometimes border the whole extent of this vast basin.

King-te-ching contains about five hundred furnaces for making porcelain, all employed: the flames and clouds of smoke, which rise from them in different places, shew even at a distance the extent and size of this celebrated village; to those who approach it by night, it has the appearance of a large city on fire. Strangers are not permitted to sleep here; they must either pass the night in the barks which
brought

brought them hither, or lodge with their friends, who are obliged to answer for their conduct. This regulation is judged necessary, to maintain order and safety in a place, the riches of which might excite the avidity of a number of banditti.

Koang-fin-fou is surrounded by mountains, the greater part of which are lofty, and abound with fine crystal. Its jurisdiction extends over seven cities of the third class.

Nang-kang-fou, Kieou-kiang-fou and Kientchang-fou have nothing remarkable but their situation. The first of these cities is built on the banks of the lake Po-yang, the second on the south side of the river Yang-tse-kiang, and the third on the frontiers of the province of Fo-kien. The first has four others of the third class under its jurisdiction, and the two last have five.

Vou-tcheou-fou, or Fou-tcheou-fou, was formerly one of the most beautiful cities in China; but since the invasion of the Tartars it has been a heap of ruins, which however still convey some idea of its ancient magnificence. The air here is pure, the people are active and industrious, and the fields well cultivated. Its district is about twenty-five leagues in extent; six cities of the third class belong to it.

Lin-kiang-fou is situated on the banks of the river Yu-ho ; its soil is good, and the climate is healthful ; but it is so much deserted, that the Chinese say, *one hog would be sufficient to maintain the whole city two days*. It has only four cities of the third class belonging to its district. One of its villages is the general mart for all the drugs sold in the empire ; this makes it a place of some note.

Ki-ngnan-fou, Choui-tcheou-fou and Yuen-tcheou-fou are cities very commodiously situated upon the banks of different rivers, and in cantons equally fertile. The mountains of the first contain gold and silver mines, those of the second lapis lazuli, and the third furnishes the rest of China with abundance of vitriol and alum.

Kan-tcheou-fou has every appearance of a flourishing trade ; its rivers, port, riches and population, all contribute to attract strangers. A day's journey from this city is a very rapid current, almost twenty leagues in length, which flows with great impetuosity over a number of scattered rocks that are level with the water. Travellers here are in great danger of being lost, unless they take care to be conducted by one of the pilots of the country ; after this passage,
the

the river becomes twice as large as the Seine at Rouen ; it is continually covered with loaded barks and other vessels under sail.

Near the walls of the city is a very long bridge composed of an hundred and thirty boats joined together by strong iron chains. The custom-house is upon this bridge, where a receiver constantly resides, to visit all barks and examine if they have paid the duties imposed on the commodities with which they are loaded. Two or three moveable boats are so placed, that by their means the bridge can be opened or shut, to give or refuse a passage ; and no barks are ever permitted to pass until they have been examined. In the territory belonging to this city, a great number of those valuable trees grow, from which varnish distils. Its district is extensive, and contains twelve cities of the third class.

Nan-ngan-fou is situated in the most southern part of the province ; it is a beautiful, populous, and commercial city, and much frequented. It has dependant on it only four cities of the third class.

C H A P. IV.

THE PROVINCE OF FO-KIEN.

THIS province is not very extensive ; but its riches entitle it to be ranked among the most flourishing of the empire. Its climate is warm ; however, the air is so pure, that no contagious diseases ever prevail here.

Fo-kien is bounded on the north by the province of Tche-kiang, on the west by that of Kiang-si, on the south by Quang-tong, and on the east by the Chinese sea. It produces musk in abundance, precious stones, quick-silver, iron and tin. Tools of steel necessary for every art, silk stuffs, and cloths of surprising fineness and beauty are made here. This province is said to contain gold and silver mines ; but they are forbid to be opened, under pain of death.

It has few plains ; but industry fertilizes even the mountains, the greater part of which are disposed in the form of amphitheatres, and cut into terraces that rise one above another. Its valleys are watered by rivers and springs, which fall from the mountains, and which the Chinese husbandman knows to distribute, with great skill,

skill, to refresh his rice, which grows only in water ; he has even the art of raising the water to the tops of the mountains, and of conveying it from one side to another, by pipes made of bamboo, a great quantity of which is found in this province.

The trade which the inhabitants of Fo-kien carry on with Japan, the Philippines, Java, Camboya, Siam, and the isle of Formosa, renders this country extremely opulent. The people here speak a different language in most of the cities, each of which has its particular dialect. The language of the mandarins is that which is spoken every where ; but few understand it in this province : however, it produces a great number of literati.

Fo-kien contains nine *fou*, or cities of the first class, and sixty *bien*, or cities of the third class.

Fou-tcheou-fou is, without doubt, one of the most considerable cities in the province, either on account of the beauty of its situation, the trade it carries on, the number of its literati, or the convenience of its rivers and port ; but, above all, on account of the magnificence of its principal bridge, which has more than an hundred arches, constructed of white stone, and

ornamented with a double balustrade throughout. This city is the residence of a viceroy, and has under its jurisdiction nine cities of the third class.

Tfuen-tcheou-fou is inferior in nothing to the preceding city ; its situation, trade, extent, triumphal arches, temples, even its streets all well paved, secure it a distinguished rank among the most beautiful cities of China. It has in its district seven cities of the third class. In the neighbourhood of this city is a bridge remarkable for its extraordinary size and the singularity of its construction. It was built at the sole expence of one governor. Father Martini, a man of established veracity, speaks of it in the following words: ‘ I saw it twice,’ says he, ‘ and always with astonishment. It is built entirely of the same kind of blackish stone, and has no arches, but above three hundred large stone pillars, which terminate on each side in an acute angle, to break the violence of the current with greater facility. Five stones of equal size, laid transversely from one pillar to another, form the breadth of the bridge, each of which, according to the measurement I made in walking, were eighteen of my ordinary steps in length ; there are one thousand
‘ of

‘ of them, all of the same size and figure :
‘ a wonderful work, when one considers the
‘ great number of these heavy stones, and the
‘ manner in which they are supported between
‘ the pillars ! On each side there are buttresses
‘ or props, constructed of the same kind of
‘ stone, on the tops of which are placed lions
‘ on pedestals, and other ornaments of the like
‘ nature. It is to be observed, that in this de-
‘ scription, I speak only of one part of the
‘ work—that which is between the small city
‘ of Lo-yang and the castle built upon the
‘ bridge : for, beyond the castle, there is ano-
‘ ther part equally stupendous as the first.’

Kien-ning-fou is one of those common cities which present nothing remarkable. At the time of the conquest of China by the Tartars, Kien-ning sustained two sieges, and resolutely refused to submit to the power of the conqueror ; but, some time after, it was taken, and all the inhabitants were put to the sword. Having been since re-established by the same Tartars who destroyed it, it is now ranked amongst cities of the first class : this is the more astonishing, as it has nothing to distinguish it from ordinary cities. Eight cities of the third class belong to its district.

Yen-ping-fou rises in the form of an amphitheatre, upon the brow of a mountain which is washed by the river Min-ho; it is fortified by inaccessible mountains, which cover it on every side, and all the barks of the province must pass by the foot of its walls, to go to their different places of destination. It has under its jurisdiction seven cities of the third class; among which is Cha-hien, commonly called *The Silver City*, on account of the plenty occasioned by the fertility of its lands.

Ting-cheou-fou, Hing-hoa-fou and Chaoou-fou present nothing curious to the traveller. Seven cities of the third class depend on the former, two on the second, and four on the third, which is a place of strength and one of the keys of the province.

Tchang-tcheou-fou is a city very considerable on account of its trade with the isles of *Emouy*, *Pong-hou*, and *Formosa*. The missionaries found here some vestiges of the Christian religion, and Father Martini saw in the house of one of the literati an old parchment book written in Gothic characters, which contained in Latin the greater part of the scriptures. This Jesuit offered a sum of money for it; but the owner refused to part with it, because it
was

was a book which had been long preserved in his family, and which his ancestors had always considered as rare and valuable.

Besides these cities and a number of forts belonging to them, the province of Fo-kien has under its jurisdiction a celebrated port, commonly called *Hia-men*, or *Emouy*, and the isles of *Pong-hou*.

The port of Emouy is properly but an anchoring-place for ships, inclosed on one side by the island from which it takes its name, and on the other by the main land; but it is so extensive, that it can contain several thousands of vessels; and the depth of its water is so great, that the largest ships may lie close to the shore without danger.

In the beginning of the present century it was much frequented by European vessels; but few visit it at present, as all the trade is carried on at *Canton*. The emperor keeps here a garrison of six or seven thousand men, commanded by a Chinese general.

In entering this road, a large rock must be doubled which stands at the mouth of it, and divides it almost as the *Mingant* divides the harbour of Brest. This rock is visible, and rises several feet above the surface of the water.

Three

Three leagues from it is a small island, with a natural arch in the middle which admits light from the opposite side : hence, no doubt, it got the name of *The Perforated Island*.

The island of Emouy is particularly celebrated on account of the magnificence of its principal pagod, consecrated to the deity *Fo*. This temple is situated in a plain, terminated on one side by the sea, and on the other by a lofty mountain. Before it the sea, flowing through different channels, forms a large sheet of water, which is bordered with turf of the most beautiful verdure. The front of this edifice is one hundred and eighty feet in length, and its gate is adorned with figures in relief, which are the usual ornaments of the Chinese architecture. On entering, you find a vast portico, with an altar in the middle, on which is placed a gigantic statue of gilt brass, representing the god *Fo*, sitting cross-legged. Four other statues are placed at the corners of this portico, which are eighteen feet high, although they represent people sitting. Each of these statues is formed from a single block of stone. They bear in their hands different symbols, which mark their attributes, as formerly in Athens and Rome the trident and caduceus distinguished Neptune

Neptune and Mercury. One holds a serpent in its arms, which is twisted round its body in several folds ; the second has a bent bow and a quiver; the two others present, one a kind of battle-axe, and the other a guitar, or some instrument of the same kind.

After crossing this portico, you enter a square outer court, paved with large gray stones, the least of which is ten feet in length and four in breadth. At the four sides of this court arise four pavilions, which terminate in domes, and have a communication with one another by means of a gallery which runs quite round it. One of these contains a bell ten feet in diameter ; the wooden-work which supports this heavy mass cannot be sufficiently admired. In the other is kept a drum of an enormous size, which the bonzes use to proclaim the days of new and full moon. It must be observed, that the clappers of the Chinese bells are on the outside, and made of wood, in the form of a mallet. The two other pavilions contain the ornaments of the temple, and often serve to lodge travellers, whom the bonzes are obliged to receive.

In the middle of this court is a large tower, which stands by itself and terminates also in a dome,

dome, to which you ascend by a beautiful stone staircase that winds round it. This dome contains a temple remarkably neat; the ceiling is ornamented with mosaic work, and the walls are covered with stone figures in relief, representing animals and monsters. The pillars which support the roof of this edifice are of wood varnished, and on festivals are ornamented with small flags of different colours. The pavement of the temple is formed of little shells, and its different compartments present birds, butterflies, flowers, &c.

The bonzes continually burn incense upon the altar, and keep the lamps lighted, which hang from the ceiling of the temple. At one extremity of the altar stands a brazen urn, which when struck sends forth a mournful sound: on the opposite side is a hollow machine of wood, of an oval form, used for the same purpose, which is to accompany with its sound their voices when they sing in praise of the tutelary idol of the pagod.

The god *Poussa* is placed on the middle of this altar, on a flower of gilt brass, which serves as a base, and holds a young child in his arms; several idols, which are no doubt subaltern deities, are ranged around him, and shew

shew by their attitudes their respect and veneration.

The bonzes have traced out on the walls of this temple several hieroglyphical characters in praise of *Poussa*; there is also to be seen an historical or allegorical painting in fresco, which represents a burning lake, in which several men appear to be swimming, some carried by monsters, others surrounded by dragons and winged serpents. In the middle of the gulph rises a steep rock, on the top of which the god is seated, holding in his arms a child, who seems to call out to those who are in the flames of the lake; but an old man, with hanging ears and horns on his head, prevents them from climbing to the summit of the rock, and threatens to drive them back with a large club. The bonzes are at a loss what answer to give, when any questions are asked them concerning this painting. Behind the altar is a kind of library, containing books which treat of the worship of idols.

On descending from this dome, you cross the court, and enter a kind of gallery, the walls of which are lined with boards; it contains twenty-four statues of gilt brass, representing the same number of philosophers, ancient disciples of Confucius.

Confucius. At the end of this gallery, you find a large hall, which is the refectory of the bonzes ; and after having traversed a spacious apartment, you at length enter the temple of *Fo*, to which there is an ascent by a large stone staircase. It is ornamented with vases, full of artificial flowers (a work in which the Chinese excel) ; and here also are found the same kind of musical instruments as those mentioned before. The statue of the god is not to be seen but through a piece of black gauze, which forms a kind of veil or curtain before the altar. The rest of the pagod consists of several large chambers, exceedingly neat, but badly disposed ; the gardens and pleasure-grounds are on the declivity of the mountain ; and a number of delightful grottos are cut out in the rock, which afford an agreeable shelter from the excessive heat of the sun.

There are several other pagods in the isle of Emouy ; among which is one called *The Pagod of the Ten Thousand Stones*, because it is built on the brow of a mountain where there is a like number of little rocks, under which the bonzes have formed grottos and very pleasant covered seats. A certain rural simplicity reigns here, which captivates and delights.

Strangers

Strangers are received by these bonzes with great politeness, and may freely enter their temples ; but they must not attempt to gratify their curiosity fully, nor to enter those apartments into which they are not introduced, especially if they are accompanied by suspicious persons ; for the bonzes, who are forbid under pain of severe punishment to have any intercourse with women, and who often keep them in private, might, from fear of being discovered, revenge themselves for too impertinent a curiosity.

The isles of Pong-hou form an archipelago between the port of Emouy and the island of Formosa. A Chinese garrison is kept here, with one of those mandarins who are called literati, whose principal employment is to watch the trading vessels which pass from China to Formosa, or from Formosa to China.

As these islands are only sand-banks or rocks, the inhabitants are obliged to import every necessary of life ; neither shrubs nor bushes are seen upon them ; all their ornament consists of one solitary tree. The harbour is good and sheltered from every wind ; it has from twenty to twenty-five feet depth of water. Although it is in an uncultivated and uninhabited island,
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it is absolutely necessary for the preservation of Formosa, which has no port capable of receiving vessels that draw above eight feet of water.

C H A P. V.

THE PROVINCE OF TCHE-KIANG.

THIS province, formerly the residence of some of the emperors, is one of the most considerable in the empire, on account of its maritime situation, extent, riches, and the number of its inhabitants. It is bounded on the south by that of Fo-kien, on the north and west by Kiang-nan and Kiang-si, and on the east by the sea. The air of this country is pure and healthful; the plains are watered by a number of rivers and canals, kept in good order; and the springs and lakes with which it abounds, contribute greatly to its fertility. The natives are mild and lively, and very polite to strangers; but they are said to be extremely superstitious.

A prodigious quantity of silk-worms are bred in this province; whole plains may be seen covered with dwarf mulberry-trees, which are
pur-

purposely checked in their growth ; they are planted and pruned almost in the same manner as vines. Long experience has taught the Chinese, that the leaves of the smallest trees procure the best silk. The principal branch therefore of the trade of this province consists in silk stuffs ; those in which gold and silver are intermixed, are the most beautiful and most esteemed in the empire. With regard to their common pieces, an immense quantity is sent to every part of China, to Japan, the Philippines, and to Europe ; and notwithstanding this exportation, so much is left, that a complete suit of silk may be bought here, as cheap as one of the coarsest woollen cloth in France.

Excellent hams are brought from this province, and those small gold-fish with which ponds are commonly stocked. The tallow-tree grows here, and a species of mushrooms, which are transported to every province of the empire. They are pickled, and afterwards dried, and will keep a whole year : when wanted for use, they are soaked in water, which renders them as fresh as they were at first.

In Tche-kiang there are reckoned to be eleven cities of the first class, seventy-two of the

third, and eighteen fortresses, which in Europe would be accounted large cities.

Hang-tcheou-fou, the metropolis of the province, is, according to the Chinese, the paradise of the earth ; it may be considered as one of the richest, best situated and largest cities of the empire. It is four leagues in circumference, exclusive of its suburbs ; and the number of its inhabitants amounts to more than a million. It is computed, that there are a thousand workmen within its walls, employed in manufacturing silk : what renders this city delightful, is a small lake, called Si-hou, which washes the bottom of its walls on the western side ; its water is pure and limpid, and its banks are almost every where covered with flowers. Halls and open galleries, supported by pillars, and paved with large flag stones, have been erected here on piles, for the convenience of those who are fond of walking ; causeways, cased with cut stone, traverse the lake in different directions ; and the openings which are left in them at intervals, for the passage of boats, are covered by handsome bridges.

In the middle of the lake are two islands, to which company generally resort after having amused themselves with rowing, and in which
a temple

a temple and several pleasure-houses have been built for their reception. The emperor has a small palace in the neighbourhood.

This city, being the capital of the province, has a garrison of three thousand Chinese, under the command of the viceroy, and three thousand Tartars, commanded by a general of the same nation. It has under its jurisdiction seven cities of the second and third class.

Kia-king-fou is a city remarkable for nothing but its streets, which are ornamented with beautiful piazzas, that shelter passengers from the sun and rain. Seven cities of the third class are dependant on it.

Hou-tcheou-fou is situated on a lake, from which it takes its name. The quantity of silk manufactured here is almost incredible. To give some idea of it, we shall only say, that the tribute paid by a city under its jurisdiction, named Te-tsin-hien, amounts to more than 500,000 *taëls* or ounces of silver. Its district contains seven cities, one of which is of the second, and six of the third class.

Ning-po-fou, called by the Europeans Liam-po, is an excellent port, on the eastern coast of China, opposite to Japan. Eighteen or twenty leagues from this place is an island called

Tcheou-chan, where the English first landed on their arrival at China.

The silks manufactured at Ning-po are much esteemed in foreign countries, especially in Japan, where the Chinese exchange them for copper, gold and silver. This city has four others under its jurisdiction, besides a great number of fortresses.

Chao-hing-fou is situated in an extensive and fertile plain. The people of this country are said to be the greatest adepts in chicanery of any in China; indeed, they are so well versed in the laws, that the governors of the provinces and great mandarins choose their *Siang-cong*, or secretaries, from among them.

At the distance of half a league from this city, is a tomb, which the Chinese say, is that of the great Yu. Close to this monument stands a magnificent edifice, raised by order of the emperor Chang-hi, who visited it in the twentieth year of his reign. Chao-hing-fou has under its jurisdiction eight cities of the third class.

Tai-tchéou-fou, Kin-hoa-fou, Kin-tcheou-fou, Yen-tcheou-fou, Ouen-tcheou-fou, and Tchu-tcheou-fou are the least considerable cities of the province; the first has six cities under
its

its jurisdiction; the second, famous by the valour of its ancient inhabitants, has eight; the third, five; the fourth, six; the fifth, three, and the sixth, ten. Pines of an extraordinary size, which can easily contain forty men in their trunks, are said to grow upon the mountains near this last city.

CHAP. VI.

THE PROVINCE OF HOU-QUANG.

THE province of Hou-quang occupies nearly the centre of the empire; the river Yang-tse-kiang traverses it from west to east, and divides it into two parts, the northern and southern. This province (the greater part of which is level, and watered by lakes, canals and rivers) is celebrated for its fertility; the Chinese call it the store-house of the empire; and it is a common saying among them, that *The abundance of Kiang-si could furnish all China with a breakfast; but the province of Hou-quang alone could supply enough to maintain all its inhabitants.*

Some princes of the race of Hong-vou formerly resided in this province ; but that family was entirely destroyed by the Tartars when they conquered China. The people here boast much of their cotton cloths, simples, gold-mines, wax, and paper made of the bamboo-reed.

The northern part of the province contains eight *fou*, or cities of the first class, and sixty of the second and third. The southern comprehends seven of the first class, and fifty-four of the second and third, exclusive of forts, towns and villages, which are every where to be found.

Vou-tchang-fou, which is the capital of the whole province, and at the same time of the northern part, is as it were the rendezvous of all the commercial people in China. This city, as well as the rest of the province, suffered greatly during the last wars ; but it has recovered so much, that it is now inferior to none of the other cities, in extent, opulence and population. As every branch of trade is carried on here, its port, situated on the river Yang-tse-kiang, is always crowded with vessels ; the river is sometimes covered with them to the distance of two leagues. The beautiful crystal found in its mountains, the plentiful crops of

fine tea which it produces, and the prodigious sale of the bamboo-paper made here, no less contribute to render it famous, than the continual influx of strangers. Its extent is compared to that of Paris. It comprehends in its district one city of the second class, and nine of the third, besides a fortified town and several fortresses.

Han-yang-fou, Ngan-lo-fou, Siang-yang-fou, Yuen-yang-fou and Te-ngan-fou are rich, populous and commercial cities. They present nothing remarkable, excepting the first, in which is a very high tower, raised, according to vulgar tradition, in honour of a young woman, whose innocence was declared by a striking miracle: the branch of a pomegranate-tree, which she held in her hand, instantly became loaded with fruit. The first of these cities has only one under its jurisdiction; the second two of the second class and five of the third; the district of the next contains one of the second class and six of the third; that of the fourth, which surpasses the rest in fertility of soil, comprehends six of the third class; the last has six dependant on it.

Kin-tcheou-fou and Hoang-tcheou-fou differ in nothing from the preceding, but in the

extent of their jurisdiction. The first has in its district two cities of the second, and eleven of the third class; the second reckons nine, one of the second, and eight of the third. These are the principal cities of the northern division of the province of Hou-quang.

The southern part contains seven of the first class; the principal of which is Tchang-tcha-fou.

This city is situated on a large river, which has a communication with an extensive lake, called Tong-ting-hou. It has under its jurisdiction one city of the second class and eleven of the third. The inhabitants of one of these were the institutors of a grand festival, which is celebrated in the fifth month, through all the provinces of the empire, with great pomp and splendour. The mandarin who governed the city having been drowned, the people, who adored him on account of his virtue and great probity, instituted this festival in honour of him, and ordered it to be solemnized by sports, feasts and combats on the water.

Long, narrow boats, covered with gilding, are prepared for this solemnity, which are called *Long-tcheou*, because they represent the figure of a dragon; and rewards are bestowed upon those

those who are victorious: but, since diversions of this kind have become dangerous, they are forbid by the greater part of the mandarins in their provinces.

Yo-tcheou-fou is built on the banks of the river Yang-tse-kiang, and may be ranked among the wealthiest cities of China. It is indeed populous, and a place of great trade. One city of the second class, and seven of the third, are under its jurisdiction. The other cities of the province have nothing remarkable; their names are Pao-king-fou, Heng-tcheou-fou, Tchang-te-fou, Tching-tcheou-fou and Yeng-tcheou-fou.

C H A P. VII.

THE PROVINCE OF HO-NAN.

EVERY thing that can contribute to render a country delightful is found united in this province; the Chinese therefore call it Tong-hoa, or *The Middle Flower*: it is indeed situated almost in the centre of China.

The ancient emperors, invited by the mildness of the climate and the beauty of the country,

try, fixed their residence here for some time. The abundance of its fruits, pastures and corn, the effeminacy of its inhabitants (who are accounted extremely voluptuous), and lastly, the cheapness of provisions, have no doubt prevented trade from being so flourishing here, as in the other provinces of the empire. The whole country is flat, excepting towards the west, where there arises a long chain of mountains, covered with thick forests; and the land is in such a high state of cultivation, that those who travel through it imagine they are walking in an immense garden.

Besides the river Hoang-ho, which traverses this province, it is watered by a great number of springs and fountains; it has also a valuable lake, which invites to its banks a prodigious number of workmen, because its water has the property of communicating a lustre to silk, which cannot be imitated. Exclusive of forts, castles and places of strength, this province contains eight *fou*, or cities of the first class, and an hundred and two of the second and third. In one of these cities, named Nanyang, is found a kind of serpent, the skin of which is marked with small white spots; the Chinese physicians steep it in wine, and use it after-

afterwards as an excellent remedy against the palsy.

Ho-nan is bounded on the north by the provinces of Pe-tcheli and Chan-si, on the south by Hou-quang, and on the east by that of Chan-tong.

Cai-fong-fou, its capital, is situated at the distance of two leagues from the river Hoang-ho; but the ground around it is so low, that the river is higher than the city. To prevent inundations, strong dikes have been raised, which extend more than thirty leagues. This city having been besieged in 1642 by an army of an hundred thousand rebels, headed by one Ly-tchuang, the commander of the troops sent to relieve it, formed the fatal design of drowning the enemy, by breaking down the large dike of Hoang-ho: this stratagem succeeded; but at the same time, the city was overflowed, and the inundation was so violent and sudden, that it destroyed three hundred thousand inhabitants.

It appears by the ruins, which still subsist, that Cai-fong must then have been three leagues in circumference. It has been rebuilt since this dismal event, but in a style far inferior to its former magnificence. Nothing at present distinguishes

tinguishes it from ordinary cities but the extent of its jurisdiction, which comprehends four cities of the second class and thirty of the third.

Kouei-te-fou has under its jurisdiction one city of the second class and six of the third. Situated in an extensive and fertile plain between two large rivers, nothing is wanting to render it opulent but an increase of its inhabitants and trade. The air here is pure, and the fruits are excellent. The people who inhabit this city are remarkably mild, and treat strangers with uncommon hospitality.

Tchang-te-fou is one of the most northern cities of the province. Two things here are remarkable: the first is a fish resembling a crocodile, the fat of which is of so singular a nature, that when once kindled it cannot be extinguished; the second is a mountain in the neighbourhood, so steep and inaccessible, that in time of war it affords a place of refuge to the inhabitants, and a safe asylum from the insults and violence of the soldiery. Tchang-te-fou contains in its district one city of the second class and six of the third.

The territories of Ouei-kiun-fou and Hoai-king-fou abound with simples and medicinal plants ;

plants; they have nothing else remarkable. Both these have under their jurisdiction six cities of the third class.

Honan-fou is situated amidst mountains and between three rivers. The Chinese formerly believed this city to be the centre of the earth, because it was in the middle of their empire. Its jurisdiction is very extensive; for it comprehends one city of the second class and thirteen of the third: one of these cities, named Teng-fong-hien, is famous on account of the tower erected by the celebrated *Tcheou-kong* for an observatory; there is still to be seen in it an instrument which he made use of to find the shadow at noon, in order to determine the latitude. This astronomer lived above a thousand years before the Christian æra, and the Chinese pretend that he invented the mariner's compass.

Nan-yang-fou and Yu-ning-fou have under their jurisdiction twenty-two cities; of which the former has two of the second, and six of the third class; the latter, two of the second and twelve of the third. We are assured, that provisions are so abundant in the first, that numerous armies have remained in it without the inhabitants perceiving the least scarcity.

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The territory of the second is no less fruitful. We have nothing else particular to observe concerning them.

C H A P. VIII.

THE PROVINCE OF CHANG-TONG.

CHANG-TONG is bounded on the east by the province of Pe-tcheli and by part of Ho-nan, on the south by Kiang-nan, on the east by the eastern sea, and on the north by the same and part of Pe-tcheli. It is divided into six districts, which contain six cities of the first class and an hundred and fourteen of the second and third. Besides these, there are found along the coast fifteen or sixteen forts, several villages of considerable note on account of their commerce, and a number of small islands, the greater part of which have harbours very convenient for the Chinese junks, which easily pass from thence to Corea or Leao-tong.

Besides the grand imperial canal, which traverses this province, it contains a great many lakes, streams and rivers, which contribute no less to the ornament than fecundity of its plains;

plains; however, it has much to fear from drought, as it seldom rains here. Locusts also make sometimes great devastation. There is no country perhaps where game is more plentiful, or where pheasants, partridges and quails are sold cheaper. The inhabitants of this province are reckoned the keenest sportsmen in the empire.

The river *Yun*, otherwise called the Imperial Canal, adds greatly to the riches of the province. Through this canal all barks from the south of China, which are bound to Pe-king, must necessarily pass: their number is considerable; and they transport such quantities of merchandise and provisions of every kind, that the duties collected on this canal alone, amount every year to more than 450,000*l.* sterling. All these barks pass from the Yellow River into the Imperial Canal at So-t sien; from thence they go to Tci-ngin, and afterwards to Lin-tcin, where they enter the river Oei. In the course of this navigation a great number of locks are found, which the want of water sufficient to carry large barks has rendered necessary. The obstacles which nature opposed to the execution of this magnificent work, the strong and long dikes by which it is contained, its banks decorated

rated and often lined with cut stone, the ingenious mechanism of its locks, all render it an object of admiration to the European traveller: the same genius is perceived here, which presided over the execution of the noble canal of Languedoc.

Besides common silk-worms, there is found in this province a species of insect much resembling our caterpillars, which produces indeed a coarser kind of silk, but of which much stronger stuffs are made: as these stuffs are very durable, they have an extensive sale throughout China.

The immortal *Kong-fou-tse*, or *Confucius*, the wisest and most enlightened of philosophers, and who perhaps of all men has the justest title to that appellation, was born in this province.

Tsi-nan-fou, the capital of Chan-tong, is situated south of the river Tsing-ho or Tsi; this city is large and populous, and is much respected by the Chinese on account of its having been formerly the residence of a long series of kings, whose tombs, rising on the neighbouring mountains, afford a beautiful prospect.

Tsi-nan has under its jurisdiction four cities of the second class and twenty-six of the third. These cities have nothing remarkable, excepting

ing Yen-tching, where a kind of glass is made, so delicate and brittle, that it cracks when exposed to the least injuries of the air.

Yen-tcheou-fou, which is the second city of the province, is situated between two rivers: the air here is mild and temperate, which renders it an agreeable place of residence. The district of this city is very extensive; it has under its jurisdiction four cities of the second class and twenty-three of the third: one of these cities, named Tçi-ning-tcheou, is little inferior to the capital, either in extent, number of inhabitants, riches or commerce. Its situation upon the banks of the Grand Canal, invites to it a great number of strangers, to traffic. Another no less celebrated city is Kio-feou, which was the birth-place of *Confucius*. Several monuments are still to be seen there erected in honour of this eminent man. We are assured that great quantities of gold were formerly collected in the neighbourhood of the third city; which perhaps gave occasion to its name—*Kin-kian*, or *The Golden Country*.

Tong-tchang-fou has under its jurisdiction three cities of the second class and fifteen of the third. Lin-tçin-tcheou, situated on the Great Canal, is the most remarkable of these cities: it

is much frequented by vessels, and may be called a general magazine for every kind of merchandise. Among the edifices admired here, is an octagonal tower, divided into eight stories, the walls of which are covered on the outside with porcelain, loaded with various figures neatly executed; and within, encrusted with pieces of different coloured marble; a staircase, constructed in the wall, conducts to all the stories, from which there are passages that lead into magnificent galleries ornamented with gilt balustrades. All the cornices and projections of the tower are furnished with little bells, which, when agitated by the wind, form a very agreeable harmony. The highest story contains an idol of gilt copper, to which the tower is consecrated. Near this tower are some other temples, the architecture of which is exceedingly beautiful.

Tfin-tcheou-fou is inferior neither in extent nor riches to the preceding city. The principal branch of its commerce is fish, which are caught in such abundance, that we are assured, the profit arising from the sale of their skins only is very considerable.

Some travellers relate, that a yellow stone is engendered in the bellies of the cows of this country,

country, which the Chinese on that account call *nieou-beang*; it is of the size of a goose's egg, and as brittle as the softest crayon: the physicians, who set a high value on it, pretend that it cures catarrhs and the most inveterate fluxions. Tsin-tcheou has in its district one city of the second class and thirteen of the third.

Ten-tcheou-fou and Lai-tcheou-fou, which are the two last cities of the first class, are remarkable for nothing but their situation: each of them has a convenient harbour, a numerous garrison and several armed vessels to defend the coast. One city of the second class, and seven of the third, depend on the former: the jurisdiction of the latter extends over seven; of which two are of the first class.

CHAP. IX.

THE PROVINCE OF CHAN-SI.

CHAN-SI, which is one of the smallest provinces of the empire, is bounded on the east by that of Pe-tcheli, on the south by Ho-nan, on the west by Chen-si, and on the north by the great wall. The Chinese say, that

the first inhabitants of China fixed their residence in this province. Its climate is healthful and agreeable, and the soil is fruitful. It abounds with musk, porphyry, marble, lapis lazuli and jasper of various colours: iron-mines, salt-pits and crystal are also common here.

This province is full of mountains; some of which are uninhabited, and have a wild and frightful appearance; but the rest are cultivated with care, and cut into terraces from top to bottom, which present a very agreeable prospect; on the tops of some there are found vast plains, which are no less fertile than the richest low-lands.

The inhabitants of this province are civil and strong-limbed, but exceedingly ignorant; the women have the reputation of being handsome. Vines grow here, which produce the best grapes in this part of Asia: good wine might be made from them; but the Chinese prefer drying them and selling them in the other provinces. The mountains abound with coal, which the inhabitants pound, and having mixed with water, form into small cakes; it is not very inflammable, but when once kindled, affords a strong and lasting fire: they use it principally for heating their stoves, which are constructed

fructed with brick, as in Germany; but they give them the form of small beds, and sleep on them during the night. Chan-si comprehends in its district five cities of the first class and eighty-five of the second and third.

The capital of the province is called Tai-yuen-fou: it is an ancient city, and about three leagues in circumference; but it has lost much of that splendour which it formerly had when the princes of the blood of the last imperial family of Tai-ming-tchao resided in it: nothing remains of their palaces but heaps of rubbish and a few melancholy ruins. The only monuments entire are the tombs of these princes, which are seen on a neighbouring mountain.

This burying-place is magnificently ornamented; all the tombs are of marble or cut stone, and have near them triumphal arches, statues of heroes, figures of lions and different animals, but especially horses: these statues are disposed with great taste and symmetry. Groves of aged cypresses, planted chequer-wise (which have never felt the stroke of the axe), preserve an awful and melancholy gloom around these tombs.

Tai-yuen-fou has under its jurisdiction five cities of the second class and twenty of the

third. The principal articles of its trade are hard-ware, stuffs of different kinds, particularly carpets in imitation of those of Turkey.

Pin-hiang-fou is not inferior to the capital, either in the richness of its soil or the extent of its district, which contains six cities of the second class and twenty-eight of the third.

Near Ngan-y is a lake, the water of which is as salt as that of the sea, and from which a great quantity of salt is extracted.

Lou-ngan-fou has under its jurisdiction only eight cities of the third class; but it is agreeably situated near the source of the river Tso-tsang-ho.

Fuen-tcheou-fou, an ancient and commercial city, is built on the banks of the river Fuen-ho; its baths and springs, almost as hot as boiling water, draw hither a great number of strangers, which adds much to its opulence. One city of the second, and seven of the third class, belong to its district.

Tai-tong-fou is a place of strength, built near the great wall. Its situation renders it important, because it is the only place exposed to the incursions of the Tartars; it is, besides, strongly fortified, and the troops kept for its defence compose a numerous garrison. The territory of
this

this city abounds with lapis lazuli, medicinal herbs, and a particular kind of jasper, called *yu-che*, which is as white and beautiful as agate; marble and porphyry are also common; and the sale of the skins which are dressed here produces a great revenue. The jurisdiction of Tai-tong-fou is very extensive; it comprehends four cities of the second class and seven of the third.

CHAP. X.

THE PROVINCE OF CHEN-SI.

THIS province is divided into two parts, the eastern and the western: it contains eight *fou*, or cities of the first class, and an hundred and six of the second and third. It is bounded on the east by Hoang-ho, which separates it from Chan-si; on the south by the provinces of Se-tchuen and Hou-quang; on the north by Tartary and the great wall, and on the west by the country of the Moguls.

Chen-si is one of the most extensive provinces of the empire: it had formerly three viceroys; but at present it has only two besides the governors of So-tcheou and Kan-tcheou, which are the strongest places in the country.

This province in general is very fertile, commercial and rich. It produces little rice; but the inhabitants have plentiful crops of wheat and millet; it is, however, subject to long droughts, and clouds of locusts sometimes destroy every thing that grows in the fields: the Chinese eat these insects boiled. This country abounds with drugs, rhubarb, musk, cinnabar, wax, honey, and coals, of which it contains inexhaustible veins; it has also rich gold-mines, which, for political reasons, are not allowed to be opened: gold-dust is washed down in such abundance among the sand of the torrents and rivers, that a number of people have no other subsistence but what they gain by collecting it. Travellers remark, that the natives of this country are more polite and affable to strangers, and have greater genius, than the Chinese of the other northern provinces.

Si-ngan-fou, the capital of the province, is, next to Pe-king, one of the most beautiful and largest cities in China; its walls are thick, exceedingly high, and four leagues in circumference; they are flanked with a great number of towers, a bow-shot distant one from the other, and surrounded by a deep ditch. Some of its gates are magnificent and remarkably lofty.

There

There is still to be seen in this city a palace where the ancient kings of Chen-si resided. The extent of their country, and the bravery of their people, once rendered them formidable to their neighbours. The rest of the buildings have nothing to distinguish them from those of other cities. The houses, according to the Chinese manner, are low and ill constructed; and, as there are few good artists here, the furniture is inferior to that in the southern provinces, porcelain is very rare, and the varnish is coarse.

With regard to the inhabitants, they are in general more robust, braver, better calculated to endure fatigue, and of greater stature than the people of the other provinces. The principal Tartar forces destined for the defence of the northern part of the empire are in garrison at Si-ngan-fou, under a general of their own nation, who, with his soldiers, occupies a quarter of the city, separated from the rest by a wall. Bats of a singular species are found in the territories belonging to this city: they are as large as domestic fowls, and the Chinese prefer their flesh to that of the most delicate chicken. This country also furnishes the ladies with a white paint, which they use for embellishing their complexions.

Father

Father Le Comte informs us, that in 1625 a large block of marble was dug up in the neighbourhood of this city, which had been formerly raised as a monument : on the upper part it had a cross neatly carved ; and below, an inscription, partly in Chinese, partly in Syriac characters ; the substance of which was, that an angel had declared, that the Messias was born of a Virgin in Judea, and that his birth was indicated by a new star in the heavens ; that the kings of the East observed it, and came to offer presents to this divine child ; that a Christian, named *Olopuen*, appeared in China in the year 636, and had been favourably received by the emperor, who having examined his doctrine, acknowledged the truth of it, and published an edict in its favour *. It appears certain by this, that the Christian religion flourished in China from the year 636 to 782, the year in which this monument was erected. F. Le Comte says, that the emperor then reigning gave orders that it should be carefully preserved in a temple, which is a quarter of a league distant from Si-ngan-fou.

* The whole inscription, and the history of its discovery, may be seen in the *China Illustrata* of Kircher.

This capital has thirty-seven cities under its jurisdiction ; six of the second class and thirty-one of the third.

Yen-ngan-fou reckons in its district three cities of the second class and sixteen of the third.

Fong-tsiang-fou has only eight of the second and third class.

Han-tchong-fou, a large and populous city, is situated on the river Han, which waters the whole country belonging to its district. It has under its jurisdiction sixteen cities of the second and third class.

The highway cut out across the mountains, which conducts to the capital, is the most remarkable thing in this country. This road was made by an army in the course of a military expedition. It must appear very astonishing, whether we consider the number of workmen employed (which amounted to more than a thousand), or the difficulty of the labour and the surprising shortness of time in which it was finished. Mountains were levelled, and bridges constructed which reach from one to another ; and when the valleys between appeared too wide, large pillars were erected to support them. These bridges, which form part
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of the way, are in several places so exceedingly high, that one cannot look down from them without terror; four horsemen may ride a-breast upon them. For the safety of travellers, they are railed on each side; and villages, with inns for their accommodation, have been built at certain distances upon the road.

Ping-leang-fou, which is one of the most considerable cities of the western part of the province, is situated on the river Kin-ho. The air here is mild, and the agreeable views which the surrounding mountains present, added to the streams which water the country, render it a very delightful residence. It has under its jurisdiction three cities of the second class and seven of the third. In this district is a valley so deep and narrow, that it is almost impervious to the light: a large highway, paved with square stones, runs through it.

Kong-tchang-fou is surrounded by inaccessible mountains, where a tomb is seen which the Chinese pretend to be that of *Fo-hi*; if this be true, it is without doubt the most ancient sepulchral monument in the world. The jurisdiction of this city extends over three others of the second class and seven of the third.

Ling-

Ling-tao-fou and Kin-yang-fou are two ordinary cities, which present nothing remarkable. Two cities of the second class and three of the third depend upon the former ; the latter has five in its district.

Lan-tcheou is only a city of the second class depending on the preceding; but as it is situated near the great wall, and in the neighbourhood of the principal ports on the western coast, it is classed among the most important cities of the empire: it has even been made the capital of the western part of the province, and the seat of government. Its territories are washed by the yellow river. The trade of this city consists only in skins, which are brought from Tartary, and different kinds of woollen stuffs. A coarse kind of stuff is made here of cow's hair, which the inhabitants use for making great-coats to defend themselves from the snow.

C H A P. XI.

THE PROVINCE OF SE-TCHUEN.

THE province of Se-tchuen is bounded on the north by Chen-si, on the east by Hou-quang, on the south by Koei-tcheou, and on the west by the kingdom of Thibet and some other neighbouring countries. Besides a great number of forts and places of strength, there are reckoned in this province ten cities of the first class and eighty-eight of the second and third. The great river Yang-tse-kiang traverses Se-tchuen, which is opulent, not only on account of the abundance of silk it produces, but also by its mines of iron, tin and lead ; by its amber, sugar-canes, loadstone, lapis lazuli, musk and horses, which are in great request ; also by its rhubarb and the root *fou-lin*, which the Chinese physicians introduce into all their prescriptions ; and by a thousand other useful productions, which it would be tedious to mention. This province, which is at a great distance from the sea, gets all the salt it consumes from its mountains, where the inhabitants dig pits, which furnish them with it in abundance.

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The capital of Se-tchuen, called Tching-tou-fou, was formerly the residence of the emperors, and one of the largest and most beautiful cities in China; but in 1646 it was almost entirely destroyed, during the civil wars which preceded the last invasion by the Tartars. Its temples, bridges, and the ruins of its ancient palaces, are still objects of admiration to strangers. Neither its commerce nor the manners of its inhabitants have any thing to distinguish it from other cities, nor its situation, which is however exceedingly pleasant. Father Martini, in his Chinese Atlas, says, that an uncommon and singular bird is seen in the neighbourhood of this city, called *tong-hoa-fang*, or the bird of the flower *tong-hoa*; the vulgar pretend that it is produced from this flower, and that it grows, decays and dies with it: this ridiculous opinion has doubtless proceeded from the different shades of the flower having some resemblance to the plumage of the bird. Tching-tou-fou has under its jurisdiction six cities of the second class and twenty-five of the third.

Pao-ning-fou, Chun-king-fou and Su-tcheou-fou, are very ordinary cities, of which nothing is mentioned by geographers but the names. The first comprehends in its district ten cities,

two

two of which are of the second class; the second, nine, of which two are of the second class; and the third, ten of the third class.

Tchong-king-fou is one of the most commercial cities of the province. It is in a great measure indebted for its trade to its situation at the confluence of two remarkable rivers; one of which, called Hin-cha-kiang, or *golden sand*, receives in its course all the streams from the mountains which rise on the neighbouring confines of Tartary. The other is Ta-kiang, which has its source beyond the boundaries of China, and is commonly called Yang-tse-kiang.

Tchong-king is built upon a mountain, and rises in the form of an amphitheatre: the air round it is wholesome and temperate. This city is celebrated for its fish and a particular kind of trunks made of canes, interwoven in the manner of basket-work. It has in its district three cities of the second class and eleven of the third.

Koei-tcheou-fou, Ma-hou-fou, Long-gnan-fou and Tfun-y-fou are cities of great trade. The people who inhabit the mountains belonging to them are extremely clownish and ignorant. The district of the first contains one city of the second class and nine of the third; that

that of the second, only one of the third class; that of the third contains one of the third class; and the fourth has under its jurisdiction two of the second class and four of the third.

Tong-tchuen-fou is a fortified place, the inhabitants of which are all soldiers, who have followed the profession of arms from father to son. This province, besides cities of the first class, contains also some of the second, which have several important fortresses under their jurisdiction: such are Tong-tcheouen-tcheou, Kia-ting-tcheou, and Ya-tcheou, which commands the frontiers of the province towards Thibet.

C H A P. XII.

THE PROVINCE OF QUANG-TONG.

QUANG-TONG is the most considerable of the southern provinces of China; it is bounded on the north-east by Fo-kien, on the north by Kiang-si, on the west by Quang-si and the kingdom of Tong-king; the rest is washed by the sea.

The country is diversified with plains and mountains, and the land is so fertile, that it

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produces

produces two crops every year. Trade and the fecundity of the soil supply this province with every thing that can contribute to the pleasures of life : it furnishes gold, precious stones, silk, pearls, eagle-wood, tin, quicksilver, sugar, copper, iron, steel, saltpetre, ebony, and abundance of aromatic woods, which are in great request.

Besides a great many of the fruits of Europe, and of those which grow in the Indies, it produces several which are peculiar to itself : such as the *li-tchi* and *long-y-ven* ; of which we shall have occasion to speak hereafter. All the coasts abound with fish, and furnish great quantities of oysters, crabs and tortoises of an immense size : of their shells the Chinese make several pretty toys.

A prodigious number of tame ducks are raised in this province: the particular care and industry employed by the Chinese in breeding them have multiplied them here exceedingly ; they hatch their eggs in ovens or dunghills ; but it does not appear that they have received this custom from Egypt. They load a great number of small barks with them, and carry them in flocks to feed on the sea-shore, where at low-water these fowls find shrimps, oysters and other kinds of shell-fish. These small fleets
generally

generally go in company, and the ducks soon mix together on the shore; but when night approaches, they are collected together by only beating on a bafon: they immediately form themselves into different flocks, and each returns to the vessel it belongs to. The Chinese have the secret of salting large quantities of their flesh in such a manner that it loses nothing of its original flavour; they are also acquainted with the art of salting their eggs by covering them with a coat of clay mixed with salt: were they steeped in brine, it would not penetrate through the pores of the shell; but observation has taught the Chinese, that clay alone, impregnated with salt, has this property. These salted eggs are very wholesome, and even sick persons are permitted to eat them.

Although the climate of this province is warm, the air is pure and the people are robust and healthy. They are very industrious; and it must be allowed, that they possess, in an eminent degree, the talent of imitation: if they are only shewn any of our European works, they execute others like them with the most surprising exactness.

This province suffered much during the civil wars; but at present it is one of the most

flourishing in the empire; and, as it is at a great distance from court, its government is one of the most important. The viceroy of it has also the command of Quang-li, and resides at Chao-king, in order that he may more readily expedite his orders to either of these provinces. This governor always keeps a certain number of troops, properly posted, to check the incursions of robbers and pirates, who, without this precaution, might multiply so much, as to hurt and interrupt trade: for this reason, a great number of fortresses (the greater part of which are cities, provided with numerous garrisons) have been built along the coasts and in the interior parts of the country.

This province is divided into ten districts, which contain ten cities of the first class, and eighty-four of the second and third.

The immense quantity of money which foreign vessels bring daily to this city, draws hither a continual crowd of merchants from all the provinces; so that one is sure of finding in its warehouses the rarest productions of the soil, and the most valuable of the Chinese manufactures. This city is, besides, situated on a beautiful river, which has a communication by canals with all the neighbouring provinces:

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the entrance of it is called Hou-man ; its banks, the plains which it waters, and even the hills which hang over it, are cultivated, and afford the most enchanting prospect.

‘ One begins,’ says Father Premare, ‘ to have
 ‘ an idea of China on entering the river Canton.
 ‘ Both sides of it present large fields of rice,
 ‘ which resemble green meadows, and extend
 ‘ beyond the reach of sight ; they are inter-
 ‘ sected by an infinite number of small canals,
 ‘ in such manner, that the barks which pass
 ‘ and repass in them seem at a distance, while
 ‘ the water which carries them is concealed, to
 ‘ glide along the grass. Farther inland the
 ‘ country appears covered with trees and cul-
 ‘ tivated along the valleys; and the whole scene
 ‘ is interspersed with villages, rural seats, and
 ‘ such a variety of delightful prospects, that one
 ‘ is never tired of viewing them, and regrets to
 ‘ be obliged to pass them so quickly.’

You afterwards enter a large city, which is composed, as it were, of three different cities, separated by lofty walls, but so conjoined, that the same gate serves to go out from the one and enter the other. These three cities united, almost form a regular square; the streets are long and straight, paved chiefly with cut stone, and

ornamented from space to space with triumphal arches ; some of them are covered : these contain the richest shops. The houses present nothing remarkable but great neatness ; they consist only of one story, and have no windows to the street. People of condition are carried here in chairs. The streets are continually crowded, especially with porters, who are all loaded, and have for the most part their heads, legs and feet bare. There is no other convenience in this city for transporting goods from one place to another but men's shoulders.

An infinite number of barks of all sizes, which cover the river night and day, form a kind of floating city ; they all touch one another, and are ranged so as to form streets ; the people who inhabit them are innumerable, and have no other dwelling : each bark lodges a family and their grand-children. At break of day, all these people depart to fish or cultivate their rice, of which they have two crops every year.

Four leagues from Canton is the famous village of Fo-chan, the largest and most populous in the world ; it is called a village because it is not inclosed by walls, and has not a particular governor, although it carries on a great

trade, and contains more houses and inhabitants than even Canton itself. This village is reckoned to be three leagues in circumference, and to contain a million of inhabitants.

At the entrance of the bay of Canton is the celebrated Portuguese port commonly called *Macao*: it is situated in lat. $22^{\circ} 12'$ and is $3^{\circ} 19'$ east from Pe-king. The city is built on a peninsula, or rather in a small island, because it is separated from the land by a river, where the ebbing and flowing of the tide are sensibly felt. This tongue of land is joined to the rest of the island only by a small neck enclosed by a wall. The Portuguese obtained this port as a reward for the assistance they gave the Chinese against a celebrated pirate, who infested the neighbouring seas, and had laid siege to the capital of the province. They compelled him to retreat to *Macao*, where he was taken and put to death.

Some travellers pretend that this city had no inhabitants but pirates when the Portuguese formed an establishment in it, and that they were only permitted to build huts covered with straw: however this may be, they fortified the place, surrounded it with strong walls, and in a manner became masters of it.

Macao has a Portuguese governor and a Chinese mandarin; the palace of the latter is in the middle of the city; the nation of the former pays a tribute of an hundred thousand ducats for the liberty of choosing their own magistrates, exercising their religion, and living according to their own laws. The houses here are built after the European manner; but they are low, and make little shew. The city is defended by three forts built upon eminences: its works are good and well planted with artillery.

It is remarked, that the Portuguese here have their Sunday when the Spaniards of the Philippine islands have their Saturday. This difference of days, which holds good the whole week, is owing to the different routs taken by these two nations: the Portuguese, in going to Macao, sail towards the east; whereas the Spaniards, coming from America, pursue their course in the opposite point of the compass.

Chao-tcheou-fou, which is the second city of the province of Quang-tong, is situated between two navigable rivers. The surrounding country is very abundant in rice, fruits, and pastures, on which numberless flocks are seen feeding, and the coasts teem with fish; but the
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air is unhealthy, and contagious distempers, which generally prevail here from the middle of October to the beginning of December, sweep off every year a great number of the inhabitants. Whatever distinction this city has acquired, is owing to a celebrated monastery of the bonzes which is in its neighbourhood. Nothing can be seen more delightful than its situation: from the middle of a mountain called Nan-hoa, where it stands, there is a charming prospect of a desert, which stretches out into an immense plain, bordered with hills, on the tops of which fruit-trees are planted in regular order, here and there intermixed with groves, the foliage of which is always green. The country around belongs to the monastery; the origin of which is traced back eight or nine hundred years. The bonzes pretend that its founder practised the most edifying austerity: but his successors badly follow his example; for it is said that they abandon themselves to every kind of debauchery. The people who formerly came hither on pilgrimage, complained much of their thefts and robberies; but these abuses have been corrected, and the devotees of the province may now visit the place in safety. Chao-tcheou has under its jurisdiction six cities
of

of the third class; near one of these grows a kind of black reed, of which several instruments are made that cannot be distinguished from those made of real ebony.

Nan-hiong-fou, Hoei-tcheou-fou, Tchao-tcheou-fou and Tchao-king-fou are cities celebrated for the fertility of the country around them and for their extensive trade; but they present nothing remarkable or curious. The jurisdiction of the first comprehends two cities of the third class; that of the second contains eleven of the second and third; that of the third is of the same extent, and the fourth has in its district five cities of the second and third class.

Kao-tcheou-fou is situated in a delightful and fertile country. In its neighbourhood is found a singular kind of stone much resembling marble, which represents, naturally, rivers, mountains, landscapes and trees; these stones are cut into slabs, and made into tables and other curious pieces of furniture; crabs are also caught on the coasts here, which have a great resemblance to those of Europe; but they have this singularity, that when taken from the water, they become petrified without losing anything of their natural figure. Kao-tcheou has
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in its district one city of the second class and five of the third.

Lien-tcheou-fou and Loui-tcheou-fou have two very convenient harbours. The territories of the former border on the kingdom of Tong-king, from which it is separated by inaccessible mountains; it has under its jurisdiction one city of the second class and two of the third. The second city is separated from the island of Hai-nan only by a narrow strait, where pearls are said to have been formerly fished up. The district of this city is not more extensive than that of the former.

Kiun-tcheou-fou is the capital of the island of Hai-nan, which belongs to the province of Quang-tong. This island has on the north the province of Quang-si; on the south the channel formed between the bank Paracel and the eastern coast of Cochinchina; on the west, the same kingdom and part of Tong-king; and on the east, the Chinese sea.

Its extent from east to west is between sixty and seventy leagues, and from north to south forty-five; this island therefore is about an hundred and sixty leagues in circumference.

Kiun-tcheou-fou, its capital, stands on a promontory, and ships often anchor at the bottom

bottom of its walls. Two different kinds of mandarins command here, as in all the other provinces of China : the first are called *literati* ; the second, mandarins of arms, or military officers. Its jurisdiction extends over three cities of the second class and ten of the third. The greater part of the island is under the dominion of the emperor of China ; the rest is independent, and inhabited by a free people, who have never yet been subdued. Compelled to abandon their plains and fields to the Chinese, they have retreated to the mountains in the centre of the island, where they are sheltered from the insults of their neighbours.

These people formerly had a free and open correspondence with the Chinese. Twice a year they exposed, in an appointed place, the gold which they dug from their mines, with their eagle-wood and *calamba*, so much esteemed by the Orientals. A deputy was sent to the frontiers, to examine the cloths and other commodities of the Chinese, whose principal traders repaired to the place of exchange fixed on ; and after the Chinese wares were delivered, they put into their hands with the greatest fidelity what they had agreed for. The Chinese governors made immense profits by this barter.

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The emperor Kang-hi, informed of the prodigious quantity of gold which passed through the hands of the mandarins by this traffic, forbade his subjects, under pain of death, to have any communication with these islanders : however, some private emissaries of the neighbouring governors still find the means of having intercourse with them ; but what they get at present by this clandestine trade is little, in comparison of that which they gained formerly. The natives of this island are very deformed, small of stature, and of a copper colour : both men and women wear their hair thrust through a ring on their forehead ; and above they have a small straw hat, from which hang two strings that are tied under the chin. Their dress consists of a piece of black or dark-blue cotton cloth, which reaches from the girdle to their knees : the women have a kind of robe of the same stuff, and mark their faces from the eyes to the chin with blue stripes made with indigo.

Among the animals of this island are a curious species of large black apes, which have the shape and features of a man ; they are said to be very fond of women : there are also found here crows with a white ring round their necks ; starlings which have a small crescent on their bills ;

bills ; black-birds of a deep blue colour, with yellow ears rising half an inch, and a multitude of other birds, remarkable for their colour or song.

Besides mines of gold and lapis lazuli, which enrich the island of Hai-nan, it produces in abundance various kinds of curious and valuable wood. The predecessor of the present emperor caused some of it to be transported to Pe-king, at an immense expence, to adorn an edifice which he intended for a mausoleum. The most valuable is called by the natives *boa-li*, and by the Europeans, rose or violet-wood, from its smell ; it is very durable, and of a beauty which nothing can equal ; it is therefore reserved for the use of the emperor.

Hai-nan, on account of its situation, riches and extent, deserves to be ranked among the most considerable islands of Asia. Not far from thence is another small island, commonly called San-cian. It is celebrated by the death of St. Francis Xavier : his tomb is still to be seen on a small hill, at the bottom of which is a plain, covered on one side with wood, and on the other ornamented with several gardens. This island is not a desert, as some travellers have pretended : it contains five villages ; the inhabitants

bitants of which are poor people, who have nothing to subsist on but rice and the fish which they catch.

C H A P. XIII.

THE PROVINCE OF QUANG-SI.

THIS province is situated between those of Quang-tong, Hou-quang, Koei-tcheou, Yun-nan and the kingdom of Tong-king; neither its extent nor commerce is equal to that of the other provinces; however, it is so abundant in rice, that it supplies, for six months in the year, the province of Quang-tong, the inhabitants of which without this assistance could not subsist. As the mountains with which it is covered, especially towards the north, abound with mines of gold, silver, copper and tin, the governor of one of the cities of the first class presented some years ago a memorial to the emperor, in which he proposed a plan for preventing the inconveniencies that might result from the working of these mines: he mentioned, among other things, that the people of the country had offered to open them at their own

own charges, and to admit no one to work in them who had not a patent from his mandarin, and who could not procure four sureties to answer for his good behaviour.

The emperor having read this memorial, referred it for examination to the *hou-pou*, or court of finances. This sovereign tribunal, after mature deliberation, approved of the plan, but insisted, that, according to what had been practised formerly upon a like occasion, forty per cent. should be given to the emperor, and five per cent. to the officers and soldiers who presided over the works: the prince afterwards reserved to himself the gold-mines, and caused them to be opened at his own expence.

A very singular tree grows in this province; instead of pith, it contains a soft pulp, which yields a kind of flour: the bread made of it is said to be exceedingly good. Besides paroquets, hedge-hogs and the rhinoceros, a prodigious number of wild animals, curious birds and uncommon insects are found here.

This province contains twelve villages of the first class and eighty of the second and third.

Quei-ling-fou, the capital, has its name from a flower called *quei*, which grows on a tree resembling a laurel; it exhales so sweet and agreeable

able an odour, that the whole country around is perfumed with it.

Quei-ling-fou is situated on the banks of a river, which throws itself into the *Ta-ho*; but it flows with such rapidity, and amidst so narrow valleys, that it is neither navigable nor of any utility to commerce. This city is large, and the whole of it is built almost after the model of our ancient fortresses; but it is much inferior to the greater part of the capitals of the other provinces.

A great number of birds are found in the territories belonging to it, the colours of which are so bright and variegated, that the artists of this country, in order to add to the lustre of their silks, interweave with them some of their feathers, which have a splendour and beauty that cannot be imitated. Quei-ling has under its jurisdiction two cities of the second class and seven of the third.

The other cities of the province present nothing remarkable. Their names are Lieou-tcheou-fou, Kin-yuen-fou, Se-nguen-fou, Ping-lo-fou, Ou-tcheou-fou, Sin-tcheou-fou, Nanning-fou, Tai-ping-fou, Se-ming-fou, Tchinnan-fou and Se-tchin-fou.

All these together have under their jurisdiction thirty cities of the second class and forty one of the third.

C H A P. XIV.

THE PROVINCE OF YUN-NAN.

THE province of Yun-nan is bounded on the north by Se-tchuen and Thibet; on the west by the kingdoms of Ava and Pegu; on the south by those of Laos and Tong-king; and on the east by the provinces of Quang-fi and Koci-tcheou.

This province is reckoned one of the most fertile and opulent in China; its inhabitants are brave, robust, affable and fond of the sciences, which they cultivate with success; its rivers, gold, copper and tin-mines; its amber, rubies, sapphires, agates, pearls, precious stones, marble, musk, silk, elephants, horses, gums, medicinal plants and linen have procured it a reputation which renders it respectable to the Chinese. Its commerce is immense, as well as its riches, which are said to be inexhaustible.

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This province has under its jurisdiction twenty-one cities of the first class and fifty-five of the second and third.

Yun-nan-fou, its capital, was formerly celebrated for its extent and the beauty of its public edifices. Here were seen magnificent buildings, vast gardens, tombs, triumphal arches and elegant squares; but the Tartars, in their different invasions, destroyed all these monuments; and the city at present contains nothing remarkable: it is, however, the residence of the governor of the province. It comprehends in its district four cities of the second class and seven of the third.

As nothing deserving notice is found in the rest, we shall only mention their names, which are Ling-ngan-fou, Ta-li-fou, Tchou-hiung-fou, Tchink-iang-fou, King-tong-fou, Quang-naa-fou, Quang-si-fou, Chun-ning-fou, Kuttung-fou, Yao-ngan-fou, Ko-king-fou, Vouting-fou, Li-kiang-tou-fou, Yuen-kiang-fou and Mong-hoa-fou. The sixth, seventh, ninth, fourteenth and fifteenth of these cities have no districts belonging to them: all the rest have under their jurisdiction only twenty-one cities of the second class and sixteen of the third.

C H A P. XV.

THE PROVINCE OF KOEI-TCHEOU.

THIS province is one of the smallest in China. On the south it has Quang-si; on the east, Hou-quang; on the north, Se-tchuen; and Yun-nan on the west. The whole country is almost a desert, and covered with inaccessible mountains: it may justly be called the Siberia of China. The people who inhabit it are mountaineers, accustomed to independence, and who seem to form a separate nation: they are no less ferocious than the savage animals among which they live.

The mandarins and governors who are sent to this province, are sometimes disgraced noblemen, whom the emperor does not think proper to discard entirely, either on account of their alliances, or the services which they have rendered to the state: numerous garrisons are entrusted to their charge, to over-awe the inhabitants of the country; but these troops are found insufficient, and the court despairs of being ever able thoroughly to subdue these untractable mountaineers.

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Frequent attempts have been made to reduce them to obedience, and new forts have from time to time been erected in their country; but the people, who are not ignorant of these designs, keep themselves shut up among their mountains, and seldom issue forth, but to destroy the Chinese works, or ravage their lands.

Neither silk stuffs nor cotton cloths are manufactured in this province; but it produces a certain herb, much resembling our hemp, the cloth made of which is used for summer dresses. Mines of gold, silver, quicksilver and copper are found here; of the last metal those small pieces of money are made which are in common circulation throughout the empire.

Koei-tcheou contains ten cities of the first class (of which Koei-yang is the capital) and thirty-eight of the second and third. Koei-yang is said formerly to have been the residence of the ancient kings: the remains of temples and palaces, still seen there, announce its former magnificence; but these monuments have been neglected, and are insensibly mouldering and falling to pieces.

The Chinese of this province, more taken up with the care of defending themselves from the incursions of the mountaineers than of pre-

serving remains of antiquity, seem to set no value on these venerable ruins: their houses are built of earth and brick, and the greater part of their cities are, as one may say, but heaps of cottages badly disposed: the other nine cities are Se-tcheou, Se-nan, Tchín-yuen, Che-tfien, Tong-gin, Ngan-chan, Tou-yun, Ping-yuen and Ouei-ning.

Some of these cities are situated on the banks of agreeable rivers and in fertile valleys. A great quantity of land might be found in this province which would yield a considerable produce were it improved by culture; but the terror struck into the Chinese by these mountaineers keeps them in the neighbourhood of their fortresses. Koei-tcheou furnishes the best horses in China; an immense number of cows and hogs are raised here; and wild poultry, of a most exquisite taste, are every where to be found.

IN describing the fifteen provinces of China, we have contented ourselves with pointing out the principal cities which they contain. The author of *Yu the Great* and *Confucius* has given us the whole number of them, according to the account which he says a learned mandarin caused

caused to be published for the use of government. Although we cannot warrant the exactness of this list of the cities and monuments of China, we however think proper to give it a place here.

There are reckoned to be four thousand four hundred and two walled cities, which are divided into two classes—the *civil* and *military*. The civil class contains two thousand and forty-five, and that of the military, two thousand three hundred and fifty-seven: the civil class is again divided into three other classes; one hundred and seventy-five of the first class, which the Chinese call *fou*; two hundred and seventy of the second, which are called *tcheou*; and an hundred and sixty of the third, which are distinguished by the name of *bien*.

The military cities are divided into seven classes; there are reckoned to be six hundred and twenty-nine of the first, five hundred and sixty of the second, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, an hundred of the sixth, and three hundred of the seventh. Soldiers are quartered in some of these cities, and a certain quantity of land assigned them in the neighbourhood for their support. The

frontiers and sea coasts are defended by four hundred and thirty-nine castles, which are well fortified and kept in good order: there are also along the same coasts two thousand nine hundred and twenty towns, many of which are equal in extent and population to several of the walled cities. With regard to towns and villages dispersed throughout the interior parts of the country, we are assured that they are almost innumerable, and that the greater part of them are rich, commercial and populous.

The public institutions here correspond with the extent of the empire. There are one thousand one hundred and forty-five royal hospitals, or lodging-places, destined for the use of the mandarins, governors of provinces, officers of the court, couriers and all those who travel at the expence of the emperor. The towers, triumphal arches and other monuments erected in honour of good kings or illustrious heroes are in number eleven hundred and fifty-nine. The virtues of women, as well as those of the men, are entitled to public honours in China: two hundred and eight monuments are to be seen there consecrated to the memory of a certain number of females, who, by their modesty, virtue, and attention to the duties of their sex, have

have merited the esteem and veneration of their fellow citizens. Two hundred and seventy-two celebrated libraries are continually open to the literati and men of genius, and the schools or colleges established by *Confucius*, and those founded in honour of him, are multiplied as much as cities and towns.

B O O K II.

OF CHINESE TARTARY.

CHINESE Tartary is bounded on the north by Siberia, on the east by the gulph of Kamtschatka and the eastern sea, on the south by China, and on the west by the country of the Kalmouks, who are established between the Caspian sea and Casghar. The different tribes which at present inhabit it were formerly comprehended under the general name of *Moungal* or *Mogul* Tartars—a warlike and formidable nation, who, on the one hand, conquered Indostan, under the conduct of the famous Zinghisikan, and on the other, subdued China. It was in the thirteenth century, that the Moguls took possession of the latter empire; but, after having reigned there for an hundred years, they were expelled by the Chinese in 1368. The fugitives took different routs :
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some went towards the eastern sea, and established themselves between China and the river *Saghalien*; the rest returned westward to their former country, where, intermixing with the Moguls who had remained, they soon resumed their ancient manner of living; those who settled towards the east, having found the country almost a desert and without inhabitants, retained the same customs which they had brought from China: hence these two Mogul nations differ at present in language, government, religion and customs. Those of the east retain their ancient name of Moungal or Mogul Tartars: the rest are known by the name of Mantchew or Eastern Tartars. Chinese Tartary is therefore divided into two parts—the eastern and western.

CHAP. I.

EASTERN CHINESE TARTARY.

THIS part of Tartary extends, north and south, from the 41st to the 55th degree of north latitude; and east and west, from about the 137th degree of longitude, as far as the

the eastern sea. It is bounded on the north by Siberia, on the south by the gulph of Lea-tong and Corea, on the east by the eastern sea, and on the west by the country of the Moguls.

The Tartars who retired hither after their expulsion from China in 1368, immediately began to build cities, towns and villages, and to cultivate the earth after the manner of the Chinese among whom they had lived: hence the greater part of them have remained fixed, and are much more civilized than the rest of the Mogul nation. They were at first governed by particular *kans*, each independent of the other; but since that of *Ningouta* (who was the most powerful among them) took possession of China about the middle of the last century, the emperor, who is still one of his descendants, has reduced under his dominion all the other kans of this part of Tartary: this prince governs it immediately by himself, and sends thither governors and officers, as into all the other provinces of the empire.

The country of the Mantchew Tartars is divided into three grand departments, which we shall now proceed to describe.

The first of these departments is that of CHEN-YANG: it comprehends all the ancient
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Leao-tong, and extends as far as the great wall, which bounds it on the south; it is inclosed on the east, north and west by a palisade, which is more calculated to defend the country against the nocturnal invasions of robbers than to stop the march of an army: it is constructed only of stakes seven feet high, without any bank of earth, ditch, or the smallest fortified work; the gates are no better, and are guarded only by a few soldiers.

Chen-yang, or *Moug-den*, is the capital of the whole country: the Mantchew Tartars have been at great pains to ornament it with several public edifices, and to provide it with magazines of arms and store-houses. They consider it as the principal place of their nation; and since China has been under their dominion, they have established the same tribunals here as at Pe-king, excepting that called *Lii-pou*: these tribunals are composed of Tartars only; their determination is final; and in all their acts they use the Tartar characters and language.

Moug-den is built on an eminence: a number of rivers add much to the fertility of the surrounding country. It may be considered as a double city; one of which is enclosed within the other: the interior city contains the emperor's

ror's palace, hotels of the principal mandarins, sovereign courts and the different tribunals; the exterior is inhabited by the common people, tradesmen, and all those who by their employments or professions are not obliged to lodge in the interior: the latter is almost a league in circumference; and the walls which enclose both are more than three leagues round: these walls were entirely rebuilt in 1631, and repaired several times under the reign of *Kang-hi*.

Near the gates of the city are two magnificent tombs of the first emperors of the reigning family; they are built in the Chinese manner, and surrounded by a thick wall furnished with battlements; the care of them is entrusted to several Mantchew mandarins, who at stated times are obliged to perform certain usual ceremonies—a duty which they acquit themselves of with the same marks of respect and veneration as if their masters were still living.

The rest of the cities of this province are of little consideration; they are for the most part deserted, ill built, and without any other defence than a wall, half in ruins, or constructed of earth beat together: we must however except the city of Fong-hoang-tching, which is very populous, and a place of great trade, by its situation

situation on the frontiers of Corea. As it is near the entrance of that kingdom, all the king's messengers, and such of his subjects as are desirous of trading in the empire, must pass it: on this account, it is frequented by a great number of Chinese; several of whom are settled in the suburbs, and have built very pretty houses: they are in some manner the factors of the merchants of the other provinces.

This country contains many mountains; some of which abound with metals and wood fit for building: the land in general is fertile, and produces wheat, millet, leguminous plants and cotton. Immense herds of oxen and flocks of sheep are seen feeding in the valleys. The inhabitants sow little rice; but the greater part of the fruit-trees of Europe are found here.

KIRIN, the second department of Eastern Chinese Tartary, is bounded on the north by the river *Saghalien*, on the east by the sea, on the south by Corea, and on the west by the pallisade of the province of Leao-tong. This country, which is rendered extremely cold by the number of forests with which it is covered, is scarcely inhabited: it contains only two or three ill-built cities, surrounded by plain mud walls. The valuable plant *gin-seng* grows here;
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and the emperor sends hither those criminals who are condemned to banishment by the laws.

Kirin, situated on the river Songari, which at this place is called Kirin, is the residence of a Mantchew general, who is invested with all the powers of a viceroy: he has the inspection of the troops, and authority over all the mandarins. Higher up the river, at the distance of forty-five leagues towards the north-east, is the city of *Petouné*, still less considerable than the preceding: it has scarcely any inhabitants but Tartar soldiers and Chinese condemned to banishment.

The third city, which is considered as the cradle of the present imperial family, is called *Ningouta*. It is surrounded by a wooden wall, composed of plain stakes driven into the earth, which touch each other, and are twenty feet high: without this palisado, there is another of the same kind, which is a league in circumference, and has four gates corresponding to the four cardinal points. This city is the residence of a lieutenant-general, who is a Mantchew Tartar, and whose jurisdiction extends over the neighbouring country and all the villages of Yupi-tse, and some other petty nations.

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that inhabit the banks of the rivers Oufouri and Saghalien, and along the sea coast.

The Tartars of Yupi-tase are people of a peaceful disposition, but stupid and clownish, without the least tincture of letters, and even without any religious worship. They sow neither wheat nor rice, nor any thing but a little tobacco in some of the fields surrounding their villages. Immense forests, almost impenetrable, cover the rest of the country, which produce clouds of troublesome insects that cannot be driven away but by means of smoke.

The river Oufouri, on the banks of which these people live, must supply them with abundance of fish, since they have no other food, and scarcely any clothes but what they make of their skins. They have the art of dressing these skins, and of dying them three or four colours; and they cut and join them with so much dexterity and neatness, that they appear at first sight to be sewed with silk-thread; it cannot be perceived until they are unripped, that this thread is only a very small thong cut from a skin exceedingly fine: their clothes are shaped like those of the Mantchew Tartars. The women suspend from the bottoms of their long cloaks pieces of money and little bells, the

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noise

noise of which gives notice of their approach; they part their hair into several tresses, which they suffer to hang over their shoulders: all these tresses are loaded with small mirrors, rings and other toys.

These Tartars employ the whole summer in fishing; they generally make use of harpoons for striking large fish, and nets for catching the rest. Their boats are small; and their canoes, which are made only of the bark of trees, are so well sewed together, that the water cannot penetrate them. Of one part of their fish they make oil, which they burn in their lamps; another supplies them with daily food; and a third, which they dry in the sun, is reserved for winter—a season in which the ice prevents them from fishing. A singularity which obliges these people to live entirely on fish, is, that the flesh of their animals (which are besides exceedingly scarce) has a most insupportable taste. One of the missionaries to whom we are indebted for the map of Tartary, could not believe this particularity: ‘We caused,’ says he, ‘a hog to be procured, as the flesh of this animal is accounted the best, and ordered it to be dressed in the usual manner; but after we had tasted it, we were obliged to send it away; even

‘even our servants (though they longed for flesh, as they had lived on nothing but fish for some time) could not endure it.’

Dogs are deservedly held in great estimation in this country: they are yoked to sledges, which they draw and conduct along the frozen rivers. ‘We met,’ says the same missionary whom we have just quoted, ‘a lady of Oufouri, who was returning from Pe-king; she told us she had a hundred dogs for her sledge: one that knows the way, goes before; those that are yoked follow, without deviating in the least from his track, and stop in certain places, where they are relieved by others taken from the pack, which are coupled together and follow behind. She declared to us, that she had often travelled in this manner without intermission an hundred Chinese *lys*, which are full ten leagues.’

Beyond the Yupi-tase Tartars are the Ketcheng-tase Tartars, who inhabit both banks of the river Saghalien-oula, and extend as far as the eastern sea. Their country, which is almost an hundred and fifty leagues in length, contains only small villages, the greater part of which are situated on the banks of the river. The language of these Tartars is different from that of

the Mantchews, and is distinguished by the name of *Fiatta*: it is very probable, that it is the same which is spoken by the other more northerly Tartars who live beyond the mouth of the river Saghalien.

The Tartars of Ketcheng-tafe do not shave their heads, as other people of the empire: they wear their hair tied in a knot with a ribband, or inclosed in a bag behind. They appear to be less clownish than the preceding. They employ much of their time in hunting fables, and are obliged to pay a certain number of their skins in tribute.

To these Tartars we are indebted within these few years for the knowledge of a large island opposite the mouth of the river Saghalien-oula, which appears to extend from the 51st to the 54th degree of north latitude. They learned that this island was peopled with inhabitants whose manner of living had a great resemblance to their own, and that they had traded for a long time before with those tribes who lived on the western coast. The emperor sent some Mantchew Tartars to inquire more particularly into the state of the island, who traversed the whole of it, excepting the southern part; but they could only collect the names of
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some of the cities through which they passed, as want of necessaries compelled them to return sooner than they intended. All the account they could give, was, that these islanders bred neither horses nor any other beasts of burden ; that they had, however, in several places a kind of tame stags, which they made use of to draw their sledges : this animal, according to their description, is evidently the same as the Lapland and Norwegian rein-deer. They declared also, that they never heard mention made of the land of *Yesso* in this island : that country must indeed be placed five or six degrees lower towards the south.

The most northerly of these three departments of Eastern Chinese Tartary is that of **TCITCICAR**—a modern city built by the emperor of China to secure his frontiers against the Muscovites. This country is occupied by different Tartar tribes ; the principal of which are the Mantchews, Solons—and the Tagouris, the ancient inhabitants of the country. The two latter tribes submitted to the Mantchews, and implored their assistance against the Muscovites, who, with armed barks passing from the Saghalien-oula into the Songari-oula, infested all the rivers which flow into them, and made them-

selves formidable to the Tartar nations who inhabited their banks.

The city of Tciticar is fortified by close palisades and a wall constructed of earth. The space enclosed by the former contains the tribunals and the house of the Tartar general; that which is between the palisades and the earthen wall is occupied by the soldiers of the Tartar garrison, merchants and tradesmen, the greater part of whom are Chinese invited thither by the hopes of gain, or condemned to exile: their houses are only of earth, and form pretty large streets. The jurisdiction of the general who commands in Tciticar extends over the new cities of Merguen and Saghalien-oulahotun (city of the Black River): the latter is the most populous, richest, and most important on account of its situation. It stands on the southern bank of the river Saghalien, commands a plain in which several villages have been built, and secures to the Mantchew Tartars the possession of extensive deserts covered with woods, in which a great number of fables are found. The Muscovites would have soon become masters of these valuable forests, if the fort of Yasca, which they erected a little higher up on the river Saghalien, had been suffered to remain ;

remain ; but, by the treaty of peace concluded in 1689 between the Russians and Chinese, it was agreed that it should be demolished, that no cause of umbrage or complaint might be left to the Tartar hunters.

This agreement does not, however, prevent them from keeping strict watch on their territories : they have advanced guards constantly posted in proper places, and a number of armed barks on the river Saghalien.

The Tagouris, who appear to be the oldest inhabitants of the country, are tall, strong of body, and accustomed to labour ; they build themselves houses, sow corn, and cultivate their lands, although they have always been surrounded by Tartars who live under tents and are entirely ignorant of agriculture.

The Solon Tartars are still more robust, braver and of greater ingenuity ; they are almost all hunters ; their women mount on horseback, handle the bow and the javelin, and follow in the chase stags and other wild animals. It is generally about the beginning of October that these Tartars depart to hunt fables, clad in a short, close garment of wolf's skin : they cover their heads with a cap made of the same, and carry their bows suspended at their backs.

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They take along with them several horses loaded with sacks of millet, and their long cloaks made of foxes' or tygers' skins, which they wrap round them to defend themselves from the cold, especially during the night. Their dogs are trained to this kind of hunting; they are accustomed to climb the steepest rocks, and know all the stratagems of the fables.

The fables' skins of this country are highly valued, because they are reckoned to be very durable and lasting; but, to what dangers and fatigues do they not expose the hunters!—Neither the rigorous cold of winter, which freezes the largest rivers, nor the dread of meeting with tygers, which must be encountered, nor the death of many of their companions, prevents these people from returning every year to this dangerous occupation. The most beautiful skins are put apart for the emperor, who buys a certain number of them at a stated price; the rest are sold at a high rate even in the country: they are not to be found elsewhere in any great quantity, because the greater part are immediately bought up on the spot by the mandarins and merchants of Tciticar.

Pearls also are fished up in some of the rivers which discharge themselves into the Saghalien-
oula.

oula. This fishery requires little preparation : as these small rivers are generally very shallow, the divers boldly plunge to the bottom of the water, and, having collected whatever oysters they can, as chance directs, return to the bank, with their load. This pearl-fishery belongs to the emperor ; but the greater part of the pearls are small and not of a fine water ; a kind much more beautiful are found in greater abundance in other rivers of Tartary which flow into the eastern sea. The emperor sends every year to this fishery a certain number of men chosen from the eight Tartar bands. The three first bands, which are the most celebrated and numerous, furnish thirty-three companies ; the other five furnish thirty-six. Every company has a captain and serjeant ; three superior officers command the whole, and a certain number of merchants, well acquainted with the nature of pearls, accompany them. All these companies for their permission to fish must every year give to the emperor eleven hundred and forty pearls ; this is the fixed tribute. The three first companies give five hundred and twenty-eight ; and the five last, five hundred and sixty-six. Those which they present to the emperor must be pure and without blemish, otherwise they

they are returned, and others required in their stead. When these fishers return, the pearls which they have brought are examined; if they are few in number, the officers are punished as guilty of negligence, and their pay is either stopped for a whole year, or they are cashiered. In 1725 more than six hundred men were employed in this fishery, which proved very unsuccessful; they could scarcely procure the quantity requisite for the emperor; at least according to their own declaration: but their declaration is not to be considered as always strictly agreeable to truth.

The Mantchews dispersed throughout Eastern Chinese Tartary have neither temples nor idols; they adore (as they express it) only the *Emperor of Heaven*, to whom they offer sacrifices; but since they have entered China, some among them worship the god *Fo* and other idols revered in the empire: they are however much more attached to their ancient religion; which they consider as the cause of their actual greatness and the source of the prosperity of their arms.

Poor and obscure nations who have become conquerors, have almost always had the vain ambition of being thought descended from an illustrious

illustrious origin.—When the Mantchew Tartars saw themselves masters of China, they gave themselves a celestial extraction, and placed a god at the head of their race. They relate the following fable concerning their first sovereign; which is also to be found in some of their most authentic books :

‘ On the top of the white mountain towards
 ‘ the rising of the sun is a celebrated lake, called
 ‘ *Poulkouri*, as well as that part of the mountain where it is situated. We have learned by
 ‘ tradition, that the daughter of Heaven, having descended on the banks of this lake, tasted
 ‘ a red fruit, eat some of it, conceived, and afterwards brought forth a son of the same nature with herself. As this wonderful child
 ‘ was endowed with celestial gifts, he spoke the
 ‘ very moment after his birth ; his figure was
 ‘ wonderful, and every thing in it displayed
 ‘ majesty and grandeur. When he grew up, he
 ‘ amused himself sometimes in traversing the
 ‘ lake in the trunk of a tree, which was hollowed out in the form of a boat. One day
 ‘ having suffered himself to be carried away
 ‘ by the current, the boat stopped of itself
 ‘ at that place of the river which served as a
 ‘ port to the people on each side of it, and as

' a magazine for their different commodities.
 ' It happened at that time, that tumultuous as-
 ' semblies were held every day in the neigh-
 ' bourhood of this place, for the electing of a
 ' sovereign : three chiefs of families disputed
 ' with one another for the honour of com-
 ' manding the rest ; each had his partisans al-
 ' most equal in number and strength ; on which
 ' account they could not agree ; neither being
 ' willing to yield, and each considering his party
 ' as the most powerful. One of the company
 ' having gone aside to draw water from the
 ' river, beheld with astonishment this young
 ' stranger. After having contemplated him for
 ' some moments, he hastened back to his com-
 ' panions, to inform them of what he had seen.
 ' When he was near enough to be understood,
 ' *A miracle ! cried he, a miracle ! Let us cease*
 ' *our disputes ; Heaven itself wishes to put an end*
 ' *to them ; it hath sent us a king, in the person of*
 ' *an extraordinary youth, whom I have just seen on*
 ' *the river. Yes, it is Heaven itself which hath sent*
 ' *him : I judge from what I have seen. For what*
 ' *other purpose could a young man of this nature*
 ' *be permitted to land here ?* On these words,
 ' the whole multitude flocked to the shore
 ' to enjoy the spectacle which had been
 ' an-

‘ announced to them : those who arrived first,
 ‘ turning towards the rest who followed, cried
 ‘ out, *Nothing is more true ; this is really a mira-*
 ‘ *culous child ; this is the king whom Heaven sends*
 ‘ *us—we have occasion for no other.*

‘ These words passed successively from mouth
 ‘ to mouth, and every one took a pleasure in
 ‘ repeating them. As soon as the first transports
 ‘ of admiration were a little calmed, two of the
 ‘ chiefs of the company, addressing the stranger,
 ‘ said to him, *Amiable young man, illustrious youth!*
 ‘ *who art thou ? by what fortunate chance have we*
 ‘ *the happiness of seeing thee among us ?—I am, re-*
 ‘ *plied the young man, I am the son of the daughter*
 ‘ *of Heaven: my name is AISIN-KIORO, or KIORO*
 ‘ *OF GOLD. Thus am I named by Heaven itself ;*
 ‘ *my surname is POULKOURI-YONGCHONG : I am*
 ‘ *sent to terminate your disputes, and to cause har-*
 ‘ *mony and concord to reign among you.*

‘ Scarcely had he done speaking, when trans-
 ‘ ports of joy burst forth on all sides with
 reiterated shouts of applause ; and the two
 ‘ chiefs who had first addressed him, thrusting
 ‘ their fingers between each other, extended
 ‘ their arms and formed a kind of seat, upon
 ‘ which they placed the illustrious youth, and
 ‘ carried him with respect, followed by the
 ‘ whole

‘ whole multitude, to the place where the
 ‘ three competitors stood: *Behold*, said they,
 ‘ accosting them, *behold the sovereign whom Heaven itself hath sent—we have occasion for no
 ‘ other. Let all contentions among us be now ended,
 ‘ and let every altercation cease.—We consent, re-
 ‘ plied the three candidates; let this august youth
 ‘ govern us; let him be our king—we henceforth
 ‘ acknowledge him as such.*’

CHAP. II.

LANGUAGE OF THE MANTCHEW TARTARS.

SINCE the Tartars have had possession of the throne of China, their language has become familiar at the court of Pe-king. Two presidents (one a Tartar, the other a Chinese) are at the head of every sovereign court; and all the public acts that are issued from these principal tribunals are drawn up in the Tartar and Chinese languages.

This language, however, though much easier to be acquired than that of China, would have been in danger of being entirely lost, had not the

the Tartars taken proper precautions to preserve it. They perceived that it was becoming daily impoverished by many of its terms being forgotten : the old Tartars gradually died in China, and their children learned with greater facility the language of the conquered country than that of their fathers, because their mothers and servants were almost all Chinese.

Kang-hi thought his glory interested in perpetuating the language of his nation. In the commencement of his reign, he instituted a tribunal composed of such literati as were best versed in the Tartar and Chinese idioms ; some of whom he ordered to translate books of history and other esteemed works ; but the greater number were employed in compiling a *treasure* of the Tartar language: the latter work was executed with surprising perseverance and expedition. If any doubt arose, the veterans of the eight Tartar bands were interrogated ; was it necessary to make farther researches, people were consulted who had recently arrived from the interior parts of their country ; and rewards were offered to those who should discover any old words or ancient modes of expression proper to be inserted in the *treasure*. These were afterwards used in preference to others, in order
to

to recall them to the memory of those who had forgot them, or to teach them to the young Tartars who had never had any knowledge of them.

When all these words were collected, they were distributed into several classes: the first speaks of the heavens; the second, of time; the third, of the earth; the fourth, of the emperor, government, ceremonies, customs, music, books, war, hunting, man, drinking, eating, silks, cloth, dress, labour, workmen, instruments, barks, corn, herbs, birds, animals wild and domestic, fishes, reptiles, &c.

Each of these classes was divided into chapters and articles; all the words were written in capitals, and under each were found in smaller characters the definition, explanation and usual meaning of the word. These explanations are clear, accurate and elegant; and it is only by imitating them, that one can hope to learn to write the Tartar language well.

The celebrated Father *Parrenin* has given us in one of his letters some interesting details concerning the Tartar language: we shall avail ourselves of these, to make the reader acquainted with the genius and character of this dialect.

What

What is most singular in this language, is, that the Tartars change their verbs as often as the substantives governed by the verb are different: for example, if they make use of the verb *to make*, it must be changed as often as the substantive which follows it; we say *to make verses, make a noise, make a statue, table, chair, clock, &c.* These modes of expression are convenient, and do not overcharge the memory; but the Tartars cannot endure them: if they make use of the same verb in familiar conversation, it is pardonable; but they never suffer it in composition, not even in their ordinary writings.

They cannot bear the return of the same word in two lines following: this repetition forms a monotony altogether disgusting to their ears. They fall a laughing when any of our books are read to them, because they hear so often *and, that, then, but, who, which, sometimes, &c.* The frequent return of pronouns displeases them very much: it is in vain to tell them, such is the genius of our language; they cannot accustom their ears to it. The Tartars never use pronouns; indeed they have little occasion for them: the arrangement of their words alone supplies this deficiency, without leaving any

obscurity or ambiguity, or exposing them to the necessity of making use of quibbles or insipid allusions.

Another singularity of the Tartar language, is the great number of expressions it furnishes for the abbreviation of discourse : it has no need of periphrases or circumlocutions ; very short words convey, with the greatest precision and perspicuity, ideas which, without their assistance, could not be expressed but by very long phrases : this may be easily perceived when the Tartars talk of animals, whether domestic or wild, aquatic or volatile ; if it be required to give an exact description of them in our language, to how many circumlocutions must we not have recourse, from a want of words proper to explain our meaning.

A single example will be sufficient to shew the richness of the Tartar language, and how much it abounds with modes of expression. I shall make choice of the dog, which of all the domestic animals furnishes fewest varieties in this language. Besides common names, such as great and small dogs, mastiffs, greyhounds, spaniels, the Tartars have some which signify their age, colour, good and bad qualities : have they occasion to say, that a dog has long and shaggy

shaggy hair on his ears and tail—the word *taiha* is sufficient ; has he a long, thick muzzle, a tail the same, large ears and hanging lips—all this is expressed by the word *yolo* alone ; if this dog couples with a bitch that has none of his qualities, the puppy which springs from them is called *peferi*. If a dog, of whatever species he may be, has above his eye-brows two tufts of white or yellow hair, he is characterised by the word *tourbé* ; if he is spotted like a leopard, he is a *couri* ; if he has only the muzzle spotted, and if all the rest of his body be of the same colour, he is *palta* ; if his whole neck be white, he is called *tchacon* ; if he has some white hairs on his head which lie backwards, he is *kalia* ; if the pupil of his eye be half white and half blue, he is *tchikiri* ; if he has short legs, a thick body and elevated head, he is *capari*, &c. &c. *Indagon* is the generic name for dogs ; *nieguen*, that of the female : their young are called *niaba* until the age of seven months ; from that till eleven, *maqueré* ; at sixteen months they take the generical name of *indagon*.

We should never have done, were we to speak of other animals, such as the horse : the Tartars by a kind of predilection for this animal, which is so useful to them, have multiplied

terms in his favour, and they have twenty times as many names for him as for the dog ; they have not only proper names for his different colours, age and qualities, but they have also some which express each different manner of his going, and the various motions he makes ; they signify by a single word whether a horse be restive, whether he gets loose and escapes, if he is fond of company, frightened by the fall of his rider or the sudden appearance of a wild beast, whether he be mounted, with what pace he goes, and how many different shakes he gives his rider.

It perhaps may be difficult to determine, whether this copiousness be of any advantage, or whether it be not rather useless and faulty ; but this is certain, that though it loads the memory of those who learn the language, it assists them much to shine in conversation, and is absolutely necessary in composition.

Although the Tartars have but one kind of characters, they write them in four different ways : the first is when they write *with respect* ; that is to say, in characters like those engraven on stone and wood, which requires much time. A writer makes no more than twenty or twenty-five letters in a day, especially when they are
to

to appear before the emperor. If the pencil, by being too much pressed, makes a stroke larger or coarser than it ought to be ; if, owing to the badness of the paper, it is not clean ; if the words are too much crowded, or if one has been omitted ; if the intervals between them are unequal ; in all these, and many other like cases, it is necessary to begin again : no interlineations are permitted, nor are words ever supplied in the margin ; this would shew want of respect to the prince : those therefore who superintend the work reject every sheet in which they find any of these faults ; it is, besides, not allowable to begin a line by the half of a word which could not be placed in the preceding line : the writer must measure the space, and take such precautions as may prevent this inconvenience from ever happening.

The second manner of writing is much prettier : it differs little from the first ; but it gives much less trouble : it is not necessary to form the final letters of every word by double strokes, nor to retouch those which have been made, either because the stroke is finer in one part than another, or a little ragged.

The third manner differs much more from the second than the second from the first : it is

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a running-

a running-hand, which is written with great quickness, and with which two pages may soon be filled : as a pencil retains any liquid much better than our pens, less time is lost by dipping it into the ink ; and when one dictates to a writer, his pencil may be seen running over the paper with a rapid motion, without stopping a single moment : this manner of writing is principally used in the tribunals for records, cases, and other common affairs. These three modes of writing are equally legible, but not equally beautiful.

The fourth manner of writing is the coarsest of all ; but it is the most concise and convenient for those who compose or who make minutes and extracts. It must be observed, that there is always a master-stroke, which falls perpendicularly from the top of the word to the bottom, and that, to the left of this stroke is drawn a denticulated line, something like the teeth of a saw, which forms the vowels *a*, *e*, *i*, *o*, distinguished one from the other by points placed to the right of this perpendicular : if a point be placed opposite to one of the teeth, it represents the vowel *e* ; if it is omitted, it is the vowel *a* : if a point be placed on the left of the word, and near one of the teeth, it serves instead of the letter

letter *n*, and it must be read *ne*; had it been placed on the right, it would have been *na*: if besides, on the right of the word, instead of a point, there be an *o*, it is a sign that the vowel is aspirated, and that it must be pronounced *ba*, *be*.

When a writer who is desirous of expressing himself elegantly in the Tartar language, does not readily find the word he wishes, he muses a little, rubs his forehead, his imagination becomes heated, and when he is once got into the proper train, his thoughts flow much faster than he can write them.

He first forms the top of his letter and draws it perpendicularly down to the bottom; it is a great deal, if he adds one or two points to it; he then continues in the same manner until he has expressed his thought; if another thought follows close on the first, he does not give himself the trouble of reading over what he has written; he continues his lines until he arrives at a difficult transition; he then stops short, reads over his perpendiculars, and adds some strokes in certain places.

If in reading he perceives that he has omitted a word, he writes it on one side, and makes a mark at the place where it ought to have been;

if there be a word too many, or if one be misplaced, he encloses it with an oval ; but if afterwards he is told, or if he thinks himself that the word is good, he places close to it on one side two 00 : this sign brings it to life again, and informs the reader of its resurrection.

This fourth manner of writing is legible enough when one is master of the subject treated, or well acquainted with the language. The person who holds the pencil commits to paper his own thoughts, or whatever is dictated to him, without aiming at any thing but truth and correctness ; after this first operation, it is then his business to embellish and finish the work.

Although people are conversing together during this time, his labour is not interrupted ; he does not even understand what they say : the Tartars are accustomed to this application from their youth ; he composes then calmly amidst noise, and considers what expressions may be properest for his subject ; he thinks, studies new turns, examines with the greatest attention his words and the perspicuity, neatness and order of the discourse, until he is satisfied ; for, in the Tartar, as in the greater part of other languages, there is no subject which cannot

cannot be treated in a clear, neat and elegant style.

Though the Tartars generally use a pencil for writing, there are some of them who employ a kind of pen, formed of the bamboo-reed, and cut almost in the same manner as ours in Europe; but as the Chinese paper is made without alum, and exceedingly thin, their pencil is much more commodious than a pen.

The Tartar characters are of such a nature, that they may be read with equal ease when reversed; so that if a Tartar presents you an open book, and you read slowly in the ordinary way, he who sees the letters inverted will read quicker than you, and help you out when you hesitate or meet with any difficulty: hence it happens, that one cannot write in the Tartar language, without exposing his composition to be read by those who are in the same chamber, especially if he makes use of large characters.

There is not a single Tartar who does not prefer his own language to those of all other nations, and who does not consider it as the richest, most elegant and harmonious in the world. Father *Parrenin* one day could with great difficulty convince the emperor's eldest son

son of the absurdity of this prejudice: the interesting conversation which he had with him upon this subject, deserves to be related; it will serve to illustrate the account we have just given of the Tartar language.

‘ This prince,’ says he, ‘ who was then thirty-five years of age, had conceived a notion, that the sense of his natural language, much less the majesty of its style, could not be preserved when translated into any of the languages of Europe, which he called barbarous: being desirous of making the experiment, he one day sent for me.

“ I have occasion to write to Father *Suarez*,” said he, “ upon an affair of importance; but as he does not understand the Tartar language, I will dictate to you what I have to say, and you can translate it into Latin, which, as you have told me, all men of learning in Europe are acquainted with.”—“ Nothing is easier,” replied I, taking up a pen; for every thing was ready prepared on the table. The prince, upon this, began by a long period, which he did not quite finish, and then bade me translate it. I desired him to tell me at once what he intended to say, and that I would then turn it into Latin: he did so, but

‘ but at the same time smiled, as if he imagined
‘ that I wished to elude a difficulty.

‘ The translation was soon made, and I asked
‘ him what superscription he would have to the
‘ letter: “ Put this,” said he—“ *The Words of the*
“ *Emperor’s eldest Son to Sou-lin.*” This was the
‘ Chinese name of F. *Suarez*. I obeyed his or-
‘ ders, and presented the letter to him, affect-
‘ ing not to read it over.

“ How do I know,” said he, “ what you have
“ written? have you committed my thoughts
“ or your own to paper? have you forgot,
“ changed, or added nothing? has not your
“ imagination served to help you out on this
“ occasion? for I have observed, that in writing
“ you made no erasure, and that you did not
“ translate at all like us.”

“ A short letter, like this,” said I, “ does not
“ require so much trouble: once writing is
“ sufficient, when one is master of the lan-
“ guage.”

“ True,” replied he; “ you are desirous of
“ convincing me that you know Latin; and I
“ wish to be assured that your translation is
“ exact: tell me then in Chinese, what I have
“ dictated to you in Tartar, and what you say
“ you have translated into Latin.” I did so im-
‘ mediately,

‘mediately, and he was quite surpris’d. “It
 “is very well,” replied he: “if the answer that
 “arrives be agreeable to what you have said,
 “I shall be undeceived; but Father *Suarez*
 “must return an answer in Chinese; for if he
 “writes back in any of the European lan-
 “guages, you can give me an answer after your
 “own manner.” I assured him he would be
 ‘obeyed, and that the answer would be con-
 ‘formable to his letter.

“I confess to you,” replied the prince, “that
 “I sent for you rather with a design of trying
 “what you could do, than on account of any
 “necessity I was under of writing to Pe-king.
 “When I consider your European books, I find
 “the binding very neat, and the figures well
 “engraven; but the characters displease me
 “much: they are small, few in number, very
 “indistinct, and resemble a chain the links of
 “which are a little twisted, or rather the traces
 “which flies leave on a varnished table that is
 “covered with dust. How is it possible by these
 “to express so many different thoughts and
 “actions, so many past and present things?
 “Our characters, on the contrary, and even
 “those of the Chinese, are beautiful, neat and
 “distinct; there are plenty of them, and one
 “may

“ may choose those he likes; they are at the same
“ time very legible, and give no offence to the
“ eye : in short, our language is masculine and
“ majestic; the words strike the ear agreeably—
“ whereas, when *you* speak one with another, I
“ hear nothing but a continual chirping, much
“ like the jargon of the province of *Fo-kien*.”

‘ The prince did not seem offended at being
‘ contradicted ; I therefore laid hold of this op-
‘ portunity to defend our European languages ;
‘ I began however, according to the custom of
‘ the country, by confessing that he was in the
‘ *right* : this word pleases the eastern princes,
‘ and disposes them to listen to reasons by which
‘ you may incontestably prove, that they are in
‘ the *wrong*.

‘ I admitted then to the prince that the
‘ Tartar language was very majestic ; that it
‘ was proper for describing illustrious, warlike
‘ actions, praising the great, composing se-
‘ rious pieces, and for writing history ; that it
‘ abounded with words and expressions for
‘ every thing their ancestors had any know-
‘ ledge of ; but that one ought to take care not
‘ to be too much prepossessed in favour of it.
“ You prefer,” said I, “ your language to that
“ of the Chinese—and I believe, with justice ;
“ but

“ but the Chinese, on their part (who know
 “ both languages) will by no means allow the
 “ inferiority of theirs ; and indeed it cannot
 “ be denied that there are faults in the Tartar
 “ language.”

‘ He was much surprised at these last words,
 ‘ uttered by a stranger ; but, without allowing
 ‘ him time to interrupt me, I gave him a short
 ‘ detail of what I had remarked defective in his
 ‘ language.

“ You confess,” said I, “ that the Chinese,
 “ with so many thousands of characters, cannot
 “ express the sounds, words and terms of your
 “ language, without disfiguring them ; so that a
 “ Tartar word is altogether unintelligible when
 “ written in Chinese : hence you conclude that
 “ your letters are better than those of the Chi-
 “ nese ; but, by the same reasoning, you ought
 “ to allow that the European characters, though
 “ fewer in number, are much better than the
 “ Tartar, since by their means we can easily
 “ express the Tartar and Chinese words, and
 “ many others besides, which you cannot write.

“ Your reasoning,” added I, “ on the beauty
 “ of your characters, proves little, or rather no-
 “ thing at all. Those who invented the Eu-
 “ ropean characters, did not aim at painting
 “ *figures*

“ *figures* to delight the *eye* ; they only wished to
 “ establish *signs* for representing our *ideas*, and
 “ expressing every *sound* that the mouth can
 “ form : this was the intention of all nations
 “ when they invented writing ; the simpler and
 “ fewer, therefore, that these signs are (provided
 “ they be sufficient), the more valuable they
 “ are, and easier to be retained : too great an
 “ abundance is faulty ; and on this account, the
 “ Chinese language is poorer than yours—and
 “ yours, than those of Europe.”

“ I do not allow,” said the prince, “ that we
 “ cannot with our characters write the words
 “ of foreign languages. Do we not write the
 “ language of the Moguls, Chinese, Koreans,
 “ and that of Thibet ?”

“ That is not enough,” replied I : “ you
 “ ought to be able to write those of Europe :
 “ try, for example, if you can write these
 “ words ; *printer, planter, griffin, friend*.”—He
 “ could not, because in the Tartar language
 “ two consonants cannot follow one another ; a
 “ vowel must be placed between them, and these
 “ words written thus ; *perinter, pelanter, geriffin,*
 “ *feriend*.

“ I remarked to him, that the Tartar alpha-
 “ bet, though in many things much like those
 “ of

‘ of Europe, was however very defective :—
 “ You want,” said I, “ two initial letters—the
 “ *B* and the *D* ; you cannot begin any word
 “ by either of these ; and you must substitute
 “ in their room *P* and *T* : for example, instead
 “ of writing *Bestia*, *Deus*, you write *Pestia*,
 “ *Teus* : hence it happens, that there are an in-
 “ finite number of European sounds which you
 “ cannot write, although you can pronounce
 “ them ; from which I conclude that our alpha-
 “ bet is far superior to yours : besides, you write
 “ and pronounce the vowel *e* always open : you
 “ never pronounce the *e* mute but at the end
 “ of some words which terminate in *n* ; and you
 “ have no mark to distinguish it : I know these
 “ faults are to be found in the Chinese lan-
 “ guage, and that as you have the letter *r*,
 “ which they have not, your language is supe-
 “ rior to theirs when it is necessary to express
 “ the names of foreign places.”

‘ The prince did not much relish this dis-
 ‘ course ; however, he desired me to continue
 ‘ my remarks : I passed therefore from the al-
 ‘ phabet to the Tartar language in general, and
 ‘ told him that it was not proper for the con-
 ‘ cise and short style ; that several words were
 ‘ too long, and that I conceived this to be one
 ‘ of

‘ of the reasons which rendered it unfit for
 ‘ poetry ; that I had never seen the Tartar lite-
 ‘ rati make verses, nor even translate Chinese
 ‘ poetry but into prose: “ This, no doubt,”
 ‘ added I, “ is, because rhyme and measure, so
 ‘ easy to be observed in the Chinese language,
 ‘ are impracticable in yours. You make very
 ‘ good Chinese verses, which you inscribe on
 ‘ fans, or give to your friends—may I take
 ‘ the liberty of asking if you have ever made
 ‘ any in the Tartar language ?”

“ I never attempted,” said the prince ; “ and
 “ I do not know whether we have any rules
 “ for that kind of writing—but who told you
 “ that there were verses and poets in the world?
 “ confess that you have learned this only in
 “ China.”

“ That is so far from being the case,” said I,
 “ that I imagined verses could not be made
 “ in any language consisting only of mono-
 ‘ syllables; but I was deceived in the same man-
 “ ner as you are: I am going to repeat verses to
 “ you in two languages; and although you
 “ cannot comprehend the sense of them, you
 “ will easily observe the cadence and rhyme.”

‘ This experiment being made, I remarked
 ‘ that there were few transitions in the Tartar
 VOL. I. M ‘ language,

, language, and that they were too fine and
 ‘ difficult to be caught ; that this was the rock
 ‘ upon which most men of learning split, and
 ‘ that writers might often be seen sitting, with
 ‘ their pencil in their hands, studying how to
 ‘ pass from one sentence to another ; that, after
 ‘ all their study, they were obliged to erase
 ‘ what they had written ; and that when they
 ‘ were asked the reason, they could give no
 ‘ other than, *This sounds badly ; that is harsh ;*
 ‘ *this is not an usual phrase ; we must connect our*
 ‘ *sentences in a different manner, &c.* The prince
 ‘ could not deny that his language had this in-
 ‘ convenience, but added, that the same diffi-
 ‘ culty did not attend conversation, and that
 ‘ they spoke without hesitation. “ It would be
 “ very strange,” replied I, “ if a man who is
 “ speaking and relating any fact, or piece of
 “ history, should suddenly stop short without
 ‘ being able to continue his discourse ; one
 “ would be apt to believe him seized with a fit
 “ of the apoplexy : but you ought to observe,
 “ that those who do not thoroughly possess your
 “ language, generally drawl out the final let-
 “ ters, and add the word *yala*, which has no
 “ signification ; if in a conversation they repeat
 “ this useless word only two or three times,
 “ they

“ they consider it as very pardonable. I perceive, that those who newly come from Tartary use it as often as others ; which indeed proves that there are few transitions in your language ; and, because in compositions of any elegance an author dares not hazard the word *yala* (especially since the emperor, your father, has brought it into discredit by avoiding to make use of it), authors find themselves very much embarrassed when they have occasion to pass from one subject to another.”

“ The prince replied, with a smile, that we were unequally matched, because I was in his country, and he had never been in Europe : “ Had I travelled,” said he, agreeably, “ I should have returned loaded with the faults of your language, and should have been able to confound you.”

“ You would not have been so loaded as you imagine,” replied I : “ language is there cultivated with care, and is not left to the caprice of the public : we have, in the same manner as for the sciences and *belles lettres*, an academy established for reforming our language, and bringing it to perfection.” — “ Stop,” said the prince : “ if there are reformers for your language, it must have faults,

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“ and

“and not a few.”—“I have explained myself
 “badly,” said I; “this institution was not in-
 “tended so much for *reforming* our language,
 “as for *confining* it within *proper bounds*: in
 “that respect, it resembles your great rivers,
 “over which (though they roll their waters
 “with a majestic course) you appoint officers
 “to watch, lest they overflow their banks, or
 “swell too much by the mixture of strange
 “waters, and thereby lose their purity and be-
 “come of less utility.”

“But,” continued the prince, “has your
 “language borrowed nothing from others?
 “have no words or expressions from other
 “kingdoms found their way into it? has it al-
 “ways been preserved in its original purity?”

“I replied, that all the kingdoms of Europe
 “being at first governed by the same prince,
 “the reciprocal commerce of different nations
 “had introduced common words, especially in
 “the arts and sciences, according to the lan-
 “guage of the nations which had first invented
 “them. This acknowledgment the prince con-
 “sidered as a cause of triumph; and he cried
 “out, that he had got the better. “We,” said
 “he, “have taken very few words from the
 “*Moguls*, and still fewer from the *Chinese*; and
 “the

“ the few that are taken have been quite altered
“ by giving them a Tartar termination; but as
“ for you Europeans, you enrich yourselves
“ with the spoils of your neighbours: after
“ this, with what face can you come here and
“ criticise the Tartar language for a few trifling
“ defects ?”

‘ I will not enlarge farther on this subject,’
says F. *Parrenin*, ‘ by relating the methods I
‘ was obliged to have recourse to, in order to
‘ make the prince acquainted with the differ-
‘ ence between dead and living languages ; for
‘ he had never heard of the former. Let it suf-
‘ fice to say, that our dispute continued until
‘ he had received an answer from F. *Suarez* :
‘ he was very well satisfied with it, and began
‘ to have a better opinion of the European
‘ languages ; that is to say, he ranked them im-
‘ mediately after his own, though he wished to
‘ place the Chinese between both ; but I pro-
‘ tested loudly against this injustice, and at the
‘ same time mentioned the number of am-
‘ biguities which are to be found in the Chi-
‘ nese. “ Well,” said he, smiling, “ I give it
“ up. Let the Chinese (who are not fond of
“ being contradicted on this point) defend
“ themselves.”

C H A P. III.

WESTERN CHINESE TARTARY.

THE vast country of the Moguls is bounded on the north by Siberia, on the east by Eastern Chinese Tartary, on the south by the great wall and Leao-tong, and on the west by Independent Tartary. It was partly from the bosoms of these dry deserts, that those celebrated conquerors issued who made all Asia tremble. The Mogul nation is subdivided into a multitude of others, who all speak the same language, generally called the Mogul language: they have, it is true, several different dialects, which however does not prevent them from understanding one another. These Tartars have neither towns, villages, nor houses; they form themselves only into wandering hordes, and live under plain tents, which they transport from one place to another, according as the temperature of the different seasons, or the wants of their flocks require: they pass the summer on the banks of their rivers, and the winter at the bottom of some mountain, or little hill, which shelters them from the sharp and cutting north wind.

wind. Each of these tribes has its respective limits, and it would be an act of hostility towards their neighbours to go beyond them; but they are at full liberty to encamp wherever they choose within the circumference assigned them. They are naturally clownish, and dirty in their dress, as well as in their tents, where they live amidst the dung of their flocks, which when dried they burn on their hearths instead of wood. Enemies to labour, they choose rather to be satisfied with the food which their flocks supply them, than take the trouble of cultivating the earth: it even appears that they neglect agriculture from pride.—When the missionaries asked them why they did not cultivate at least some gardens, they replied, that *the grass was for beasts, and beasts for man.*

During the summer, they live only on milk, which they get from their flocks, using without distinction that of the cow, mare, ewe, goat and camel. Their ordinary drink is warm water in which a little coarse tea has been infused; with this drink they mix cream, milk, or butter, according to their circumstances. They have also a method of making a kind of spirituous liquor of sour milk, especially of that of the mare, which they distil after having allowed it to fer-

ment. Tartars of better condition, before they distil this sour milk, mix with it some of the flesh of their sheep which has been also left to ferment. This liquor is strong and nourishing: their most voluptuous orgies consist in getting drunk with it.

The Moguls are free, open and sincere. They pride themselves chiefly on their dexterity in handling the bow and arrow, mounting on horseback, and hunting wild beasts. Polygamy is permitted among them; but they generally have only one wife. They burn the bodies of their dead, and transport the ashes to eminences, where they inter them, and cover the grave with a heap of stones, over which they plant a great number of small standards. They are unacquainted with the use of money, and trade only by barter.

Although the Moguls might appropriate to themselves the spoils of a great number of animals, the skins which they use for clothing are generally those of their sheep. They wear the wool inmost, and the skin on the outside. They are very well acquainted with the art of preparing and whitening these skins. Some of the better sort among them sometimes use the skins of stags, does, or wild goats, of which
they

they make dresses for spring; but whatever care these people take to prepare their skins, they always exhale a strong and disagreeable smell; on which account they are called by the Chinese *Tsao-tatse—Stinking Tartars*. Their tents almost always smell of their sheep, and can scarcely be endured even by those who have been long accustomed to them.

These tents are however more commodious than the common tents of the Mantchews, which are composed only of double or single canvases, almost like those of our troops; these of the Moguls are circular, in form of the frustum of a cone, and covered with a large piece of white or gray felt. A round hole in the top gives a passage to the smoke, which rises from a fire made in the middle of the tent: while the fire lasts, these portable huts are very warm; but they soon get cold, and if great care is not taken, people are in danger of being frozen to death in their beds. These tents are equally insupportable during the summer, both on account of the great heat centred in them, and of the dampness, which cannot be prevented from penetrating them, and which results from the wet and dirt with which they are surrounded; such however is the force of custom and education,

education, that these people prefer their miserable huts to the agreeableness and convenience of the Chinese houses, merely that they may enjoy the pleasure of changing their habitation every season.

The religion of the Mogul Tartars is confined to the worship of *Fo*. They have the most superstitious veneration for their *lamas*, who are clownish, ignorant and licentious priests, to whom they attribute the power of calling down hail or rain : to these *lamas* they give the most valuable of their effects in return for prayers, which they go about reciting from tent to tent. These people are very devout, and continually wear hanging at their necks a kind of chaplet, over which they say their prayers.

All the Moguls are governed by *kans*, or particular princes, independent one of the other, but all subjected to the authority of the emperor of China, whom they consider as the grand kan of the Tartars. When the Mantchews subdued China, they conferred on the most powerful of the Mogul princes the titles of *vang*, *peilé*, *peizé* and *cong*, which answer to our titles of *king*, *duke*, *count* and *marquis* ; each of them had a revenue assigned him, but far inferior to the appointments of the Mantchew lords at Pe-king:

the emperor settled the limits of their respective territories, and appointed them laws, according to which they are at present governed: these tributary kans have not the power of condemning their subjects to death, nor of depriving them of their possessions; these two cases of death and confiscation are reserved for the supreme tribunal established at Pe-king for the affairs of the Moguls, to which every individual may appeal from the sentence of his prince, who is obliged to appear in person whenever he is cited.

All the Mogul nation under the Chinese government, may be divided into four principal tribes, which are the Moguls, properly so called—the *Kalkas*, *Ortous*, and the Tartars of *Kokenor*.

M O G U L S.

ACCORDING to the map of Chinese Tartary (taken from the memoirs of the Jesuits, who first gave us an exact and particular account of it), the country of the Moguls extends more than three hundred leagues from east to west, and two hundred from north to south: it is enclosed between the country of the Ortous, the great wall, Eastern Tartary and the country of the Kalkas: these people compose
forty-

forty-nine *ki*, or standards; every standard comprehends an indeterminate number of companies, each of which consists of one hundred and fifty heads of families; and as these Tartar families are generally numerous, each company may be reckoned to contain one thousand individuals: besides these forty-nine standards, there are five others, under the immediate government of the emperor of China, and commanded by officers whom he sends thither.

The best cultivated canton of all the Mogul territories is the district of *Cartching*, near the great wall, where the emperor goes every year to enjoy the pleasure of hunting, and where he generally passes the summer; for that purpose, he has caused several beautiful pleasure-houses to be built there, the principal of which is *Geho*. This prince possesses extensive domains in the country of *Cartching* and along the great wall: these lands belonged to his ancestors, to whose lot they fell in the partition that was made at the time of the conquest of China. The emperor turns these patrimonial possessions to good account by means of the farmers which he sends thither, and the produce of them is appropriated to the support of his household; for he never touches the revenues of the state,
which

which are deposited in the public treasure, for the payment of the troops and officers of the empire. The number of cattle kept on these royal farms is immense ; the missionaries were informed by some of the officers belonging to the pastures, that they reckoned there one hundred and ninety thousand sheep, divided into two hundred and twenty-five flocks, and almost as many oxen and cows, divided into herds, each of which contained an hundred: the number of stallions there is still more considerable. These riches in farms, studs and flocks make more impression on the minds of the Tartar and Mogul princes, and render them much more sensible of the majesty of the emperor, than all the magnificence of his court at Pe-king.

K A L K A S.

THESE Tartars (who formerly composed a numerous tribe, consisting of more than six hundred thousand families) inhabit to the north of the Mogul Tartars, whom we have just mentioned. Their country, which stretches as far as the kingdom of the *Eleuthes*, is near three hundred leagues in extent from east to west. In this region was formerly situated, towards
the

the 45th degree of north latitude, the city of *Karakun*—the seat of the empire of Zinghis-kan, and of that of his successors:

The Kalkas live under tents along the banks of the rivers which water their country; that of *Kalka-pira* (though one of the smallest, and at present one of the least frequented) has given its name to the whole nation. The most considerable of these rivers are the Kerlon, Toula, Touy and the Selingué; their banks are well inhabited, and they flow through extensive plains, which are covered with rich pastures; their waters are very wholesome, and abound with excellent fish, especially trout. The Kerlon runs from west to east, and throws itself into the lake Koulon-nor, the waters of which again discharge themselves into the river Saghalien by that of Ergoné. The Kerlon is not deep; it is almost every where fordable, and does not exceed sixty feet in breadth: its banks afford the best pastures in Tartary. On the northern side of it are seen the ruins of a large city, built by the Mogul successors of the famous Coblai-kan; this city was square, and about two leagues in circumference; its foundations, some pieces of the walls, and two pyramids

mids half in ruins, still subsist; it was called *Para-botun*, or *The City of the Tyger*.

The river Toula takes its course from east to west, and is often broader, deeper and more rapid than the Kerlon; its banks are surrounded with woods and beautiful meadows. The mountains which hang over it on the northern side are covered with forests of aged firs, and have the same effect on the eye as an immense amphitheatre. This river, after having received the waters of the Selingué, loses itself in the lake of Pai-cal, which is the largest of all Tartary. This lake is in the territories of the Muscovites. Even the Selingué does not entirely belong to the Kalkas; for the Russians are masters of the lower part of this river, where they have built a small city, called Selingskoi. The water of the Touy is equally pure and wholesome; its waters plains as fertile as the Toula, and, after having traversed several very extensive cantons, suddenly loses itself in the bosom of the earth, and never again appears.

The vast desert which the Chinese call *Chamo*, and the Tartars *Cobi*, occupies almost all the southern part of the country of the Kalkas. This desert is reckoned to be more than an hundred leagues in length from east to west, and almost

almost the same in breadth from north to south, and even more towards the western part; it presents nothing but immense plains of sand, sometimes moveable, sometimes solid. These plains are interrupted here and there by some little hills, on which are seen a few bushes, but not a single tree. This desert is in general dry, and destitute of pasturage and water of every kind, except a small number of pools in which the rain is collected, and a few bad wells that are sometimes to be met with. Its situation is very high; and it may be easily perceived on leaving China, that one must ascend considerably to cross it; the cold here, on that account, is exceedingly sharp, and continues very long. The great quantity of saltpetre with which the sand is impregnated must greatly contribute to this temperature. On digging only a few feet below the surface, the earth may be found frozen in every season of the year.

These sands are very inconvenient to travellers, and dangerous for horses, numbers of which perish every day. The neighbouring Tartars, when they traverse them, generally make use of camels, because these animals require little food, and can live without water for several days.

The

The war which the king of the Eleuthes carried on in 1688 against the Kalkas almost destroyed the whole nation. To avoid the pursuit of a superior enemy, they begged the assistance of the Chinese arms, and offered to submit to the empire. Kang-hi undertook their defence, conquered the king of the Eleuthes, and kept the Kalka Tartars under his dominion, after having conferred upon their princes different titles of honour.

These people have among them one of those grand lamas called *bou-touctou*, whom they consider as so many living *Fos*: he is lodged under a large tent, and shews himself to the public, lying on a kind of altar, where he receives with the greatest indifference the adoration of all the Tartars.

He salutes no one, not even the princes, from whom he receives homage with all the dignity of a god. The infatuation of the Tartars, and their stupid veneration for this lama, occasion a prodigious concourse of strangers at Iben-Pira, where he resides. Bonzes from China, Indostan, Pegu, and many other far more distant countries may be seen there: the great number of tents that are erected around his, form a kind

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of city, or fair, to which Muscovite merchants sometimes go to traffic.

This *hou-touËlou* is however but a lama of the second order; for the lama who resides on the river *Lasa* in Thibet is acknowledged his superior; the latter is generally considered as the high-priest and supreme chief of the Tartar religion.

ORTOUS.

THE country of the Ortous (who inhabit to the north of the great wall, and to the west of the Moguls properly so called) is an hundred and ten leagues in extent from east to west, and seventy from south to north. These people are divided into six standards, which comprehend one hundred and sixty-six companies, each composed of an hundred and fifty heads of families. The Ortous are of a free disposition, extremely lively, and never subject to melancholy; they may be justly called the French of Tartary.

The emperor *Kang-hi*, in the course of his expedition against the Eleuthes in 1696, made some stay among the *Ortous*: of these people he gave the following account in a letter which he wrote to the prince, his son, who had remained at Pe-king: ‘Hitherto,’ says he, ‘I had
‘ no

‘no just idea of the Ortous ; they are a very
‘polite nation, and have lost nothing of the
‘ancient manners of the true Moguls. All their
‘princes live in perfect union one with another,
‘and know not the difference of *mine* and *thine*.
‘A robber is never heard of among them, al-
‘though they take no precautions to guard their
‘camels and horses : if by chance one of these
‘animals should stray, the person who finds it
‘takes proper care of it until he discovers the
‘owner, and restores it to him without accept-
‘ing the least gratuity. The Ortous are intel-
‘ligent in every thing, especially in the manner
‘of rearing cattle. The greater part of their
‘horses are mild and tractable. The *Tchabar*,
‘who live to the north of the *Ortous*, are cele-
‘brated for breeding them with care and suc-
‘cess ; I believe however the *Ortous* surpass
‘them in that respect ; but, notwithstanding
‘this advantage, they are scarcely so rich as
‘the rest of the Moguls. They handle the bow
‘very ungracefully, and in general acquit them-
‘selves badly in all exercises of this kind ; but
‘their bows are remarkably strong, and they
‘hit a mark with wonderful address. The air
‘of this country is exceedingly wholesome, the

- ‘ waters are excellent, and the provisions here
‘ have an exquisite taste.’

TARTARS OF KOKONOR.

THESE Tartars (who are Eleuthes or *Kalmoucks* by nation, and who are at present subjects of the emperor) occupy an extensive country to the west of China and the province of *Chen-fi*, from which they are separated by lofty mountains. They take their name from a lake in this country, called in their language *Kokonol*, or *Kokonor*, and which is one of the largest of Tartary. They are subject to eight princes, who are each independent of the other, and who are all of the race of the kan of the Eleuthes Tartars.

These people derive their principal riches from the gold which is found mixed with the sand of their rivers, and above all, with that of *Altang-kol*, or the *Golden River*. The gold-dust which it furnishes is the principal revenue of the princes of Kokonor, who employ their vassals during summer in collecting it. This labour is so much the less troublesome, as the water of the river is shallow, and not above three feet in depth. A man during the four months employed in searching for this gold,
may

may collect ten ounces, and even more of it, according to his activity, address, or good fortune. The whole process of this labour is very simple: the men who are employed in it carry the sand from the bottom of the river, wash it a little, and, retaining what appears to be gold, throw away the rest; this gold, which is afterwards melted in crucibles, is reckoned to be exceedingly fine; the Tartars however sell it for only six times its weight in silver. Abundance of gold is also found in several other rivers which water the neighbouring states of the grand lama, and great quantities of it are transported to China.

One of the principal articles of the trade of Kokonor is a kind of napped woollen stuff, called *pou-lou*: it is manufactured by these Tartars, who have the art of dying it different colours; long dresses are made of it in the country, and it is generally used at Pe-king for covering seats. The famous Hoang-ho, or the Yellow River, has its source in this corner of Tartary.

ELEUTHES (*LATELY SUBDUED*).

THE Chinese empire has been lately extended in Tartary by the celebrated conquest of the kingdom of the Eleuthes, made in 1759 by

N 3

the

the arms of the emperor KIEN-LONG, who has been forty-six years on the throne of China. The whole nation of the Eleuthes, who are known in Europe and Russia by the name of *Kalmoucks*, may be divided into three branches, which have all proceeded from the same stem. The most westerly (who at present are the most powerful and numerous) occupy the country contained between the Caspian sea, Muscovy, Samarcand and Casghar, and which extends towards the east as far as a vast chain of mountains, supposed to be a continuation of Caucasus. Every year during winter these Tartars encamp on the shore of the Caspian sea, near the village of Astracan, where they carry on a great trade. The second division of the Eleuthes inhabit to the east, from the chain of mountains before spoken of, as far as another chain of lofty mountains, the most considerable of which are called *Altai*; many large rivers have their sources in the latter, the principal of which are the *Oby* and *Irtis*. The king of these Eleuthes formerly kept his court towards the source of this last river. The country which these people inhabit is very extensive, since it borders on the north with Muscovy, and on the south with the territories of the Usbec Tartars: these are the

the people whom *Kien-long* has lately obliged to submit to the Chinese government. The third branch of the Eleuthes inhabit to the west of China: we have just now spoken of them under the name of the Tartars of Kokonor, who for a long time have been subjects of the empire.

We shall not enter into a detail of the origin, progress and various events of that war; the whole account of it may be seen in the XI. Vol. of *The General History of China*, under the years 1753—1759: we shall content ourselves with mentioning the result of that conquest, and describing the new possessions it procured to the Chinese empire.

Besides the vast extent of country which properly formed the kingdom of the Eleuthes, this state possessed several other considerable territories, which have in the same manner fallen a prey to the conqueror: among this number are Little Boukaria, and the cities of Casghar and Yerguen, with all their dependences. The information we are going to give concerning this country could not have been taken from more authentic materials: we shall copy in part the letter in which the Chinese general gives an account of his expedition to the emperor. 'The

‘inhabitants of *Hasbar**, as well as those of
 ‘*Jerkim*,’ says the general, ‘submitted to us with
 ‘the greatest demonstrations of joy. I entered
 ‘the city by one gate, and went out by another,
 ‘while the people loaded me with every mark
 ‘of honour; in all the streets through which I
 ‘went they ranged themselves in two lines, fell
 ‘on their knees, and remained in that posture
 ‘until I had passed: I from time to time addressed
 ‘them, giving them every encouragement and
 ‘consolation that I could, and endeavoured to
 ‘convince them of the happiness they would
 ‘enjoy, if they remained faithful to your ma-
 ‘jesty.

‘Your majesty, no doubt, expects from me
 ‘a particular account of the whole country that
 ‘has been conquered: I shall endeavour to gra-
 ‘tify your curiosity, until some men of greater
 ‘ability acquit themselves of this duty. Two
 ‘missionaries (Portuguese Jesuits) have been
 ‘sent to make a map of these countries.

* The *H* in the word *Hasbar*, and in general in all words of the Chinese or Mantchew Tartar language, is pronounced strong and aspirated.—This city is called indifferently *Chaghar Caschgar*, *Kaskar*, and by the Mantchews *Hasbeier*: in the same manner *Jerguen* is sometimes called *Irguen*, sometimes *Yarkan*, and by the Mantchews *Jerkim*.

‘ Besides

‘ Besides the principal cities of the Mahometan canton (which are Hafhar and Jerkim), we are also masters of seventeen cities, great and small, and of sixteen thousand villages and hamlets. In all the district of Hafhar, there may be about fifty or sixty thousand families.

‘ I have caused others to inquire, and I have examined myself, with all the care, attention and accuracy possible, into every thing that relates to Hafhar; and I find that this city is situated a little to the north-east of Pe-king*, and distant from *Sou-tcheou* (a city of Chen-si, the westernmost of China) about six thousand *lys*—six hundred leagues. Hafhar is something more than ten *lys* in circumference; but its population is not proportionable to its extent: in the account I caused to be taken of its inhabitants, there were found no more than two thousand five hundred families. To the east of Hafhar are Otchei and Akfou; between Hafhar and Akfou there are three cities and two large villages: the number of inhabitants in these cities and villages amounts in all only to about six thousand families.

* The Chinese general is mistaken; the city of Pe-king is some minutes farther north than Casghar.

‘ West-

‘ Westward from Hashar lies *Antchiien*; between them there are also three cities, and two considerable villages; the number of their inhabitants taken together amounts to about two thousand two hundred families. Hashar is to the north of Jerkim; between them lie two cities and two villages, which together contain almost four thousand four hundred families.’

Here the Chinese general gives a list of the magistracies and municipal offices of Casghar, and of the persons appointed by him to fill them in the name and by authority of the emperor. He then continues thus :

‘ After having established every regulation necessary to preserve good order, I carefully examined what might accrue to your majesty as annual tribute.—I have found that when *Kaldan-Tsereng* reigned over these Mahometans, the tribute which the people of Hashar were obliged to pay him amounted to 6700 *tenke*; that this prince received also, by way of tribute for the territories dependant on this city, 40898 *pathma* of grain, 1463 *tcharak* of cotton, and 365 *tcharak* of saffron.

‘ I have here made use of many terms unknown to your majesty; the explanation of them

' them is as follows: the *pathma* is a measure
 ' equal to forty-five of our thou or bushels;
 ' the *tcharak*, a weight equivalent to ten Chi-
 ' nese pounds; the *tenke*, a piece of money
 ' worth one of our *taëls* of silver (about six
 ' shillings sterling), and a *kalabour* is a measure
 ' equal to five of our bushels.

' Besides that which I have mentioned, there
 ' is also a tribute from the *Kosaks* and the
 ' *Tchokobaches*. These two nations are obliged
 ' to give every year the sum of 26000 *tenke*, for
 ' which they agree among themselves: one
 ' year it is furnished by the *Kosaks*; the next by
 ' the *Tchokobaches*: the body of merchants, and
 ' those who deal in cattle, provisions and other
 ' things of the same kind, pay a separate tribute
 ' of 20000 *tenke* per annum; they are besides
 ' obliged to furnish four pieces of tapestry, four
 ' pieces of a kind of velvet, twenty-six pieces
 ' of plush and other stuffs, and the same num-
 ' ber of pieces of felt, which the lamas and
 ' Muscovites use for their head-dresses.

' Besides the usual taxes which the Eleuthes
 ' pay in common with others, every ten fami-
 ' lies among them are obliged to give ten ounces
 ' of gold; those who have gardens or vineyards
 ' are obliged to give dried raisins, of that kind
 ' the

‘ the colour of which is something between blue
‘ and yellow : their tax is a thousand pounds
‘ for every seven gardens or vineyards.

‘ Those who properly compose the body of
‘ the merchants give every year, separately and
‘ independent of other tribute, five hundred
‘ pounds of red copper ; those who carry on
‘ trade with *Ouentoustan* (Indostan) or in Mus-
‘ covy, must give on their return a tenth of
‘ their profit ; with regard to foreign merchants
‘ who come to traffic at Hashar, they give only
‘ a twentieth part of their gain : such is the
‘ usage that I have found established here ; but
‘ it seldom happens that all these taxes are well
‘ paid. The inhabitants of this city are fewer
‘ in number and much poorer than they were
‘ in the time of *Kaldan-Tsereng*. I beg your
‘ majesty to have compassion on these people,
‘ who, by the misfortunes of the present time,
‘ are become just objects of pity. The soil of
‘ this country is far from being rich : in good
‘ years it produces seven or eight returns ; in
‘ common years, only five ; and in bad years,
‘ three at most. I have let out the lands of the
‘ rebels to be cultivated, on condition that half
‘ of the profits arising from them shall be given
‘ to your majesty.

‘ There

' There is still an essential article to be regu-
 ' lated in the conquered countries ; it is that of
 ' money. It appears to me, that it would be
 ' proper to make a new coinage ; the pieces
 ' used at Jerkim, Hashar, Holien, and other
 ' neighbouring cities, are of copper, and weigh
 ' two of our *caches* *. Under *Kaldan-Tsereng*,
 ' they had inscribed on one side the name of
 ' the prince, and some characters on the other :
 ' fifty of these pieces are equal to one *tenke*.
 ' As copper is scarce in this country, it will be
 ' sufficient to coin ten thousand *tenke* ; that is
 ' to say, five hundred thousand pieces of money
 ' of the smallest value. We have at Hashar
 ' several cannons which are entirely useless and
 ' only fit to be melted ; as they weigh seven
 ' thousand pounds, we may get from them al-
 ' most five hundred thousand pieces. By these
 ' precautions, good order will be established,
 ' trade will be no longer interrupted, and the
 ' Mahometans will not be sensible that they
 ' have changed their master, but by the advan-
 ' tages which will arise to them from living
 ' hereafter under your laws. I think the fol-

* A piece of coin with a square hole in the middle :
 it is the only real money the Chinese have.

‘lowing four Chinese characters might be put
 ‘on one side of the new coin—*Kien-long-toung-*
pao,’ (copper money under *Kien-long*) ‘and on
 ‘the reverse, the name of Hasbar in the Mant-
 ‘chew and Mahometan languages.

‘To keep the Mahometans in their duty, it
 ‘might be proper to place good garrisons here
 ‘and in the neighbouring cities: with regard
 ‘to the provisions necessary for their support,
 ‘I am of opinion that the Mahometans them-
 ‘selves should be obliged to furnish them at
 ‘the current price. If unforeseen circumstances
 ‘determine me to make any other regulations,
 ‘I shall not fail to inform your majesty of
 ‘them, and to ask further instructions. I shall
 ‘depart in three days for Jerkim, where I hope
 ‘to put matters on the same footing as I have
 ‘done here.

‘*From the camp before Hasbar, the 22 of the seventh moon.*
 (That is to say, the 13 of September 1759.)

CHAP. IV.

WILD ANIMALS OF TARTARY.

AFTER having described Chinese Tartary, and given an idea of the different people by whom it is inhabited, it remains to describe the wild animals that are found in these vast regions.—Game, and all those animals which are hunted in Europe, are almost innumerable in the plains and forests of Tartary: thence every year is procured that astonishing number of hares, quails, pheasants and stags which are seen at Pe-king during winter, exposed, not only in the shops of those who deal in provisions, but also collected into enormous heaps in the principal streets and public squares.

The *hoang-yang*, or yellow goats, are generally found in numerous flocks. Their hair is really yellow; but it is not so smooth as that of our common goats, to which they have an exact resemblance both in size and figure. This animal is peculiar to these climates, and is something between the antelope, deer and roe-buck. The males have horns, which seldom exceed a foot in length: they are about an inch in diameter towards the roots, and have knobs or
rings

rings at certain spaces. These goats are seldom found in the woods; they prefer desert plains and valleys that have neither trees nor bushes. All their defence consists in their swiftness; they never advance many abreast, but follow one another in a line. As these goats are exceedingly wild, in grand hunting-matches they must be surrounded at a distance; for, as soon as they perceive a single hunter, they betake themselves to flight, and disappear with the velocity of lightning; it is therefore very difficult to enclose them in a plain.

As the hunters know that they retire in flocks to the valleys enclosed by the hills, they generally go thither in quest of them; and as soon as they have discovered the place of their concealment, they retreat quickly, and form themselves into a very large ring. The hunters at first keep at the distance of twenty or thirty paces one from the other; they afterwards slowly advance, contracting their ring gradually, and, by loud shouts, drive the goats towards the place where they wish them to be collected. These rings sometimes take in a space of five or six leagues, and enclose flocks of four or five hundred goats.

Wild mules, which the Chinese call *ye-lo-tse*, are very common in Tartary. They generally
go

go in small troops. When one considers this animal attentively, it may be easily perceived, that it differs from the domestic mule even in its exterior figure: its flesh is also very different; for it is well tasted; and the Tartars, who often eat of it, think it as wholesome and nourishing as that of the wild boar. Notwithstanding all the care that has been taken, these mules could never yet be tamed, or accustomed to carry any burden.

Wild camels and horses are found in great numbers towards the western part of Tartary; some of them are also sometimes seen in the territories of the Kalkas, near *Ha-mi*: they both have the same gait and figure as those that are tame. The wild camels are so swift in running, that the best mounted hunters can seldom get within a bow-shot of them. The wild horses always go in large troops. One would be almost induced to believe, that these animals are influenced by a strong desire of making proselytes to their way of living: when they meet with any tame horses, they surround them, and, having forced them into the middle, enclose them on all sides, and in that manner drag them along with them into their forests.

The *han-ta-hau* resembles the elk ; but it is unwieldy and lazy ; some of them are killed which weigh more than the largest ox. The Solon Tartars are the most expert in hunting these animals ; few of them are to be found in any of the other cantons : they are very fond of the neighbourhood of the mountain *Suelki*, and delight chiefly in bogs and miry places : they are easily hunted down ; for, being naturally heavy, they are less able to disengage themselves from the mud, and to dart upon those who attack them with bows and arrows.

The *choulon*, or *chelason*, is a species of the lynx, the skin of which is highly valued ; it sells at Pe-king for fifteen or twenty crowns, and is used for making great coats or cloaks. This animal is as tall as the largest wolf ; its hair is long, soft and thick, and of a whitish gray colour. It is called *liu* by the Russians, in whose territories numbers of them are found, the skins of which they sell at Pe-king.

The *lao-bou*, or tygers, are the most ferocious of all these animals ; their cry alone is so hideous, that it fills those who are not accustomed to it with a secret horror, which they are not able to prevent ; they are besides, in China and
Tartary,

Tartary, of prodigious size and agility, which renders them still more formidable: their skin is almost always of a reddish-yellow colour, marked with large black stripes; some are however found the skins of which are white, variegated with black, and even gray streaks. These skins are preserved entire, and used for ornaments in public ceremonies, or to adorn the open chairs in which the mandarins of arms are carried: in winter the princes at court cover those cushions with them on which they generally sit.

However fierce and untractable these animals may be, when they find themselves enclosed by a circle of hunters divided into small bodies (as happens in the grand hunting-matches of the emperor), they seem to be struck with a kind of terror at the sight of such a number of enemies, all ready to direct the points of their lances against them. Far from imitating the stag and other animals of the like nature (which, when placed in the same circumstances, run up and down without ceasing, and try every means of escaping), the tyger squats down, and endures for a long while, without moving, the barking of the dogs, which are let loose upon him; but afterwards, excited either by excess of

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rage,

rage, or the necessity of defending himself, he darts forward, with prodigious leaps and incredible rapidity, to some body of hunters which he has fixed on ; but they receive him with the points of their lances, and plunge them into his belly at the very moment that he is preparing to seize some one among them. Father Gerbillon, who had several times an opportunity of accompanying the emperor in his travels through Tartary, relates the manner in which this prince one day hunted the tyger.— ‘ Somebody,’ says he, ‘ came to inform the emperor, that a tyger had been discovered. It is a standing order, that, when this is the case, people must be stationed to watch his motions, while others run to give the emperor notice, who generally quits every other sport for this. His majesty immediately approached the place where the tyger lay, and a commodious spot was sought out, from which he might take his aim in safety ; for this kind of hunting is very dangerous ; and every precaution is necessary to prevent the hunters from being torn to pieces by the animal. The method they pursue is as follows :

‘ When they know the spot where the tyger lies, they consider on what side it is most
‘ likely

' likely he will attempt to escape. When roused,
 ' he seldom descends to the valleys, but takes
 ' his course along the brows of the mountains;
 ' if there be a wood in the neighbourhood, he
 ' retires thither: he seldom flies far, and gene-
 ' rally crosses only from one side of the moun-
 ' tain to the other, to conceal himself. Pike-
 ' men, armed with broad-pointed lances, are
 ' posted in those places through which it is
 ' conjectured he will pass; and small bodies of
 ' them are also placed on the summits of the
 ' mountains: there are likewise guards on horse-
 ' back to observe where he may secrete him-
 ' self. All these people are ordered to shout and
 ' make a loud noise when the tyger approaches
 ' them, in order to frighten him, and make
 ' him fly towards the emperor's station. This
 ' prince is surrounded by thirty or forty of the
 ' pikemen, armed with halberts or half-pikes,
 ' which they form into a kind of hedge, by
 ' resting one knee on the ground, and present-
 ' ing the points of their weapons towards that
 ' side where they suppose the tyger will ad-
 ' vance: they are always in this posture to re-
 ' ceive him; for he sometimes runs with such
 ' rapidity, that he would not give them time to
 ' prepare for resisting his efforts, were they not

continually on their guard. The emperor keeps behind the pikemen, accompanied by some of his domestics, who hold fuses and carabines ready for him to fire.

As soon as they had roused the tyger, he directed his course up the face of the mountain, and took shelter in a small wood which was on the other side. As he had been narrowly watched, he was immediately pursued; and the emperor, surrounded by his pikemen, having advanced within musquet-shot of him, a great number of arrows were discharged towards the place in which he had been seen to take refuge: at the same time, several dogs were let loose, which dislodged him a second time: he however went no farther than the brow of the opposite mountain, where he crept into a small thicket, from which he was driven with great difficulty. The horsemen posted on the heights were obliged to advance and discharge arrows at random towards the place which he had been seen to enter, while the pikemen, who stood nearer, hurled large stones towards the same spot. This had nearly proved fatal to some of the horsemen; for the tyger, suddenly springing up with a hideous yell, rushed towards them. In this dangerous situation,

‘situation they were obliged to seek safety by
‘making full speed for the top of the mountain.
‘The tyger was just about to seize one of them,
‘who in flying had separated from his compa-
‘nions, and every one gave him up for lost,
‘when the dogs, that had been let loose in
‘great numbers after him, and which pursued
‘him very closely, obliged him to turn towards
‘them. This movement gave the horseman
‘leisure to reach the summit of the mountain,
‘and to save his life.

‘The tyger however returned slowly towards
‘the place where he had first taken shelter.
‘The emperor fired three or four times, and
‘slightly wounded him; and the hunters were
‘again obliged to roll stones towards the place,
‘and to fire several random shots, till, worn
‘out at length by these attacks, the tyger darted
‘up from his covert, and ran towards the spot
‘where the emperor stood. His majesty took
‘his bow and arrows, with a design to shoot,
‘in case he should advance near enough; but
‘when he reached the bottom of the moun-
‘tain, he turned to the other side, and went to
‘the same thicket in which he had been be-
‘fore. The emperor quickly crossed the valley,
‘and pursued the tyger so closely, that, per-

‘ceiving him without any cover, he fired twice, and killed him on the spot. All the courtiers immediately hastened to view the tyger, and by this mark of respect, to pay their compliments to the emperor.’

Strangers are astonished to see the boldness and intrepidity shewn by the Tartar horses when they meet with any of these tygers. It is not that they do not appear frightened on the first appearance of these terrible animals; but they become insensibly accustomed to hear and see them; and their masters employ a particular care in breeding them to this manner of hunting. The Tartars in general are very expert and skilful in the art of raising and breeding horses, and they have them of all kinds and colours. They have a singular dexterity in taking them when they are wild, by throwing a rope with a running noose over their heads; they afterwards soon tame them, and train them for every requisite purpose. They know how to enure them to cold and fatigue, and to accustom them to abstinence; often, even at Pe-king, they are left without food from morning to night. They are acquainted with their diseases, and the different remedies proper for each. The Tartar horses are of a moderate height, but nowise to
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of them, without sleeves, that pretty much resembles a dalmatic*. They wear on their heads caps in the form of a cylinder, made of palm-leaves, and ornamented with several crowns placed one above another, on the top of which they fix plumes composed of the feathers of a cock or pheasant.

The marriage ceremonies of the inhabitants of Formosa approach near to the simple laws of nature: they neither purchase, as in China, the women whom they espouse, nor does interest ever preside over their unions; fathers and mothers are scarcely ever consulted. Has a young man a mind to marry, and has he at length fixed his affection on a young girl; he appears for several days following near the place where she lives, with a musical instrument in his hand. If the young woman is satisfied with the figure of her gallant, she comes forth and joins him: they then agree, and settle the marriage contract. After this they give notice to their parents, who prepare a wedding-dinner, which is always given in the house where the young woman resides, and where the bridegroom re-

* A vestment without sleeves, worn at the altar by the Roman clergy.

mains, without returning again to his father. The young man afterwards considers the house of his father-in-law as his own ; he becomes the whole support of it, and he has no farther connection with that of his father ; like married women in Europe, who generally quit their paternal home in order to live with their husbands. These islanders therefore seldom offer up vows for obtaining male children ; they prefer daughters, because they procure them sons-in-law, who become the supports of their old age.

Although these islanders are entirely subjected to the Chinese, they still preserve some remains of their ancient government.—Each village chooses three or four old men from among those who have the greatest reputation for probity. By this choice they become the rulers and judges of the rest of the hamlet ; they have the power of finally determining all differences ; and if any one should refuse to abide by their judgment, he would be immediately banished from the village, without hopes of ever being able to re-enter it, and none of the inhabitants would afterwards dare to receive him.

The natives of Formosa pay in grain the tribute imposed on them by the Chinese. To regulate

regulate every thing that concerns the laying on and collecting of this impost, government have established a Chinese in every village, who is obliged to learn the language, and act as interpreter to the mandarins. These interpreters are most cruel extortioners to the miserable people, whom they ought rather to protect: they are such insatiable leeches, that they can scarcely ever be satisfied. This daily and domestic tyranny has already caused the defection of three villages in the southern part of the island, where formerly there were twelve. The inhabitants of these villages revolted, expelled their interpreters, refused to pay tribute any longer to the Chinese, and have united themselves to the independent nation in the eastern part of the island.

It was in the island of Formosa, that John Struys affirms to have seen with his own eyes a man who had a tail more than a foot in length, covered with red hair, and greatly resembling that of an ox. This man with a tail said, that his deformity, if it was one, proceeded from the climate, and that all those of the southern part of the island were born with tails like his.—But John Struys is the only author who attests the existence of this extraordinary

ordinary race of men: no other writer who has spoken of Formosa makes the least mention of them. Another circumstance, no less singular, and which appears to be little better authenticated, is, that in this island women are not permitted to bring forth children before they are thirty-five, although they are at liberty to marry long before that age. Rechteren * thus expresses himself concerning this strange custom :

‘ When women are first married, they bring
 ‘ no children into the world; they must, before
 ‘ that is permitted, have attained the age of
 ‘ thirty-five or thirty-seven. When they are
 ‘ big with child, their priestesses pay them a
 ‘ visit, and tread on their bellies with their feet,
 ‘ if it be necessary, and make them miscarry,
 ‘ with perhaps greater pains than they would
 ‘ have in being brought to bed. It would be
 ‘ not only a shame, but an enormous crime
 ‘ to bring forth a child before the term pre-
 ‘ scribed. I have seen some females who had
 ‘ already destroyed the fruit of their womb
 ‘ fifteen or sixteen times, and who were big for

* Collection of the Voyages of the Dutch East-India Company, Vol. V. page 96.

‘ the

be compared with those of Europe for gracefulness and beauty; they are however vigorous, capable of sustaining fatigue and long journies, and habituated to live on little food.

The *pao* may be considered as leopards, on account of their white skins interspersed with small red and black spots. They have the head and eyes of a tyger; but they have neither his stature nor voice.

Stags have multiplied prodigiously in the forests and deserts of Tartary, which abound with a number of kinds, that differ from one another, either in their colour, size, or the form of their horns. The manner of hunting, called *tchao-lou*, or *calling the stag*, is very agreeable. Some Tartars put on artificial stags' heads, that have a great resemblance to nature; and, placing themselves in a thicket, imitate the cry which these animals use to invite the female. The males, imagining a female arrived, or on the point of arriving, immediately approach the place whence the cry seemed to proceed. At first, they stop at some distance, and anxiously consider the spot where they discover the artificial heads: if they begin to throw up the earth with their horns, it is a sure sign that they are going to advance nearer; a

few moments after, they rush forward across the thicket, which almost entirely conceals the hunters; but they save them part of the way by immediately firing upon them.

The *tael-pi* is an animal as small as the ermine: cloaks are made of its skin, which are capable of defending both rain and cold. This kind of rat is very common in some cantons of the Kalkas. The *tael-pi* live under the earth, where they dig a continued series of holes, equal in number to the males of which their troop consists. One of them is always posted without, to keep watch; but he flies and retreats below the earth, as soon as he discovers any one approaching: the *tael-pi*, however, spite of all their precaution, become the prey of the hunters. When the Tartars have found out the spot which they inhabit, they surround it, and open the earth in two or three places, throwing in lighted straw to frighten these little animals, which, issuing in crowds from their subterranean retreats, suffer themselves to be taken with facility in great numbers. Their skins are sold cheap in the country, and even at Pe-king.

C H A P. V.

OTHER PEOPLE SUBJECTED TO THE
CHINESE GOVERNMENT.

TO the preceding people we must still add, as subjects of the empire, the *Si-fans*, the nation of the *Lo-los*, the *Miao-tse* mountaineers, and the Indians of the western part of *Formosa*.

S I - F A N S.

THE *Si-fans*, or *Tou-fans*, inhabit to the west of China and the provinces of *Chen-fi* and *Se-tchuen*. Their country is only a continued ridge of mountains, enclosed by the rivers *Hoang-ho* on the north, *Ya-long* on the west, and *Yang-tse-kiang* on the east, between the 30th and 35th degrees of north latitude.

The *Si-fans* are divided into two kinds of people; the one are called by the Chinese *Black Si-fans*, the other, *Yellow*—names which are given them from the different colours of their tents. The *Black* are the most clownish and wretched: they live in small bodies, and are governed by petty chiefs, who all depend upon a greater.

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The Yellow Si-fans are subject to families, the oldest of which becomes a lama, and assumes the yellow dress. These lama-princes, who command in their respective districts, have the power of trying causes, and punishing criminals; but their government is by no means burdensome; provided certain honours are paid them, and they receive punctually the dues of the god Fo, which amount to very little, they molest none of their subjects. The greater part of the Si-fans live in tents; but some of them have houses built of earth, and even brick. their habitations are not contiguous; they form at most but small hamlets, consisting of five or six families. They feed a great number of flocks, and are in no want of any of the necessaries of life. The principal article of their trade is rhubarb, which their country produces in great abundance. Their horses are small; but they are well shaped, lively and robust.

These people are of a proud and independent spirit, and acknowledge with reluctance the superiority of the Chinese government, to which they have been subjected: when they are summoned by the mandarins, they rarely appear; but the government, for political reasons, winks at this contempt, and endeavours to keep these

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intractable subjects under, by mildness and moderation : it would, besides, be difficult to employ rigorous means in order to reduce them to perfect obedience—their wild and frightful mountains (the tops of which are always covered with snow, even in the month of July), would afford them places of shelter, from which they could never be driven by force.

The customs of these mountaineers are totally different from those of the Chinese.—It is, for example, an act of great politeness among them to present a white handkerchief of taffety or linen, when they accost any person whom they are desirous of honouring. All their religion consists in their adoration of the god *Fo*, to whom they have a singular attachment : their superstitious veneration extends even to his ministers, on whom they have considered it as their duty to confer supreme power, and the government of the nation.

Some of their rivers wash down gold mixed with their sands : they are acquainted with the art of applying it to use, and form it into vases and small statues, of which they often make offerings to their idol ; it even appears that the use of gold is very ancient among them ; for Chinese books relate, that under one of the
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emperors of the dynasty of *Han*, an officer having been sent to the *Si-fans* to complain of the ravages committed by some of their chiefs, they endeavoured to appease him by making him a present of a piece of gold' plate, which the officer refused, telling the *Si-fans*, that rice served up in golden dishes was to him insipid food.

These people have lost much of their ancient splendour; for the *Si-fans*, who at present are confined in a wild country, where they have not a single city, enjoyed formerly an extensive dominion, and formed a powerful and formidable empire, the chiefs of which have often given great uneasiness to the emperors of China. They possessed towards the east several tracts of land, which at present make part of the provinces of *Se-tchuen* and *Chen-si*; they even extended their conquests to China, so as to render themselves masters of several cities of the second class, of which they formed four principal governments: in the west, they seized upon all the countries which lie beyond the river *Yaloung*, and reach as far as the boundaries of *Cache-mir*; but intestine divisions insensibly weakened this great monarchy, and at length brought it to ruin. The Chinese annals fix the epocha of its downfall about the year 1227: since that time,

time, the *Si-fans* have retired to their native mountains, where, from being a conquering and polished people, they have again sunk into their original barbarity.

LO-LOS.

THE *Lo-los* dispersed throughout the province of *Yun-nan* compose a particular people, distinct from the Chinese. They were formerly governed by their own sovereigns; but they submitted to the emperor of China, on condition of their having the seals, and enjoying for ever all the honours of Chinese mandarins. The emperor stipulated in this agreement, that they should be dependant on the governors of the province in civil affairs; in the same manner as Chinese mandarins of equal rank; that besides, they should receive from him the investiture of all their lands; in which however they were to exercise no jurisdiction without his consent: the emperor engaged on his part to invest none but the nearest heirs of each family.

The *Lo-los* are well made, and enured to labour. They have a particular language of their own, and a manner of writing which appears to be the same as that of the bonzes of Pegu and

and Ava. These cunning priests have insinuated themselves into the favour of the richest and most powerful of the *Lo-los*, who inhabit the western part of *Yun-nan*, and have introduced among them the worship and religious ceremonies of their country; they have even induced them to build large temples, the architecture of which is entirely different from that of the Chinese.

The princes of the *Lo-los* are absolute masters of their subjects, and have the right of punishing them, even by death, without waiting for the answer of the viceroy: there are no despots more readily obeyed by their slaves, than these lords by their subjects.

These princes have a great number of officers attached to their personal service; they also appoint commanders to all the troops which they have under their inspection: this militia is composed of cavalry and infantry, who are armed with bows and lances, and sometimes muskets. The iron and copper-mines which are contained in the bowels of their mountains, enable them to make their own armour. These mountains also abound with mines of gold and silver.

The dress of the *Lo-los* consists of plain drawers; a vest of cotton, which hangs down
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to their knees, and a straw hat ; their legs are entirely bare, and they wear only sandals : their princes dress after the Tartar fashion, and generally use silk-stuffs.

The women have a long robe, which covers their whole body down to their feet ; above which they tie a small cloak that reaches no farther than the girdle. In this dress they appear on horseback at marriage ceremonies, or when they pay visits, accompanied by the females in their train, who are also on horseback, and by several domestics.

MIAO-TSE MOUNTAINEERS.

UNDER the general name of *Miao-tse* are comprehended several tribes, who differ from one another only by some particular customs. This half-barbarous people are dispersed throughout the provinces of *Se-tchuen*, *Koei-tcheou*, *Hou-quang*, *Quang-fi*, and on the frontiers of the province of *Quang-tong*. They often come down from their mountains, and make incursions into the flat, open country, although the Chinese, to restrain them, have built castles and fortresses in several places, in which numerous garrisons are maintained.—They are contented with putting a stop to their

VOL. I. P ravages,

ravages, without declaring open war against them; for they consider them as subdued when they confine them within the limits of their own country; and when they commit any acts of hostility, they think it sufficient to drive them back to their mountains, without attempting to force them from their places of retreat.

The Miao-tsé are under the government of princes, who have no less authority over their subjects than those of the *Lo-las* have over theirs: they maintain a household, officers and a regular militia; they have even under them several petty feudatory lords, who, although sovereigns, are obliged to levy troops for them whenever they receive orders.

The usual arms of the *Miao-tsé* are bows and half-pikes. Their horses are much esteemed by the Chinese, on account of the nimbleness and agility with which they climb the mountains. When officers are chosen among them, the candidates are obliged to ride full speed down the steepest declivities, and to clear at one leap very wide ditches in which large fires are kindled: these horses are scarce in China, and are sold at an excessive price.

The Miao-tsé, who inhabit the province of *Koei-tcheou*, towards *Liping-fou*, have houses
built

built of brick, which contain only one story. In the lower part, they keep their horses, oxen, cows, sheep and hogs, which render their habitations exceedingly filthy and disgusting, and diffuse an infectious smell to the upper apartments: the Tartar princes, on this account, choose rather to lodge in the wretched barracks of the soldiers than in these houses, which however appear to be pretty well built. These *Miao-tsé* are collected into villages, and live in great harmony with one another. They cultivate the earth, make cloth, and manufacture a kind of carpets, which serve to cover them during the night. Their cloth is only a coarse sort of muslin of little value; but their carpets are good and well woven. The Chinese, who have been induced to keep up a kind of correspondence with these *Miao-tsé* purchase the timber of their forests, which they cut down in their mountains, and deliver to the buyer by rolling it into the river that traverses their country. When the Chinese merchant receives it, he makes floats of it, and carries it off, after having left the price, which generally consists of a certain number of cows, oxen and buffaloes. The *Miao-tsé* employ the skins of these animals for making breast-plates, which they cover with thin la-

mina of steel or copper : these breast-plates are heavy, but exceedingly strong, and are much used by this people. The ordinary dress of the *Miao-tsé* of whom we are speaking, consists of a pair of drawers, and a kind of jacket which laps over their breast.

Those who are dispersed in that part of *Hou-quang* which is nearest to the provinces of *Quang-tong* and *Quang-fi* are equally independent, though they seem to acknowledge the jurisdiction of the Chinese mandarins. They go bare-footed, and become so hardy by being accustomed to running among their mountains, that they climb the steepest rocks, and walk with amazing quickness over the roughest ground, without feeling the least inconvenience.

The head-dress of their women is very singular. They place transversely upon their heads a small piece of board, about a foot in length, and five or six inches in breadth, over which they spread their hair, and fix it to the wood by means of wax. The *Miao-tsé* ladies consider this as a charming head-dress, and do not seem to perceive the restraint to which it subjects those who wear it ; for they cannot lie down unless they place something to support their necks ; and they are under the necessity of turning
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ing their heads every moment when they walk in the highways, to avoid the bushes with which their country is covered. They meet with still greater difficulty when they have occasion to comb their hair, which happens three or four times in a year; they are obliged to remain whole hours before a large fire to melt the wax and make it run off; after they have cleaned their hair, they arrange it anew, and again dress it in the same manner. This kind of hair bonnet is used only by young females: those who are advanced in life pay less attention to dress, and are contented with turning their hair up and tying it in a knot on the top of their heads.

The greater part of the *Miao-tse* are independent; but there are some of them who are subject to the Chinese government.—Such are those who live towards the middle, and southern part of the province of Koei-tcheou, and who are under two distinct governments. Some of them are subject to the mandarins of the province, and make a part of the Chinese people, whose customs they have adopted; a particular head-dress, different from the cap commonly worn by the Chinese, is the only mark of distinction which they have preserved. The rest are subject to hereditary mandarins, who are

considered as naturalized, although Chinese by extraction, as being descended from subaltern officers of the army of *Hong-you*, on whom, as a reward for their services, he conferred the government of a certain number of villages taken from the *Miao-tsé*. These petty princes judge, in the first instance, the causes of their vassals, and have a right of punishing them, but not capitally. An appeal may be carried immediately from their tribunal to that of the *Tchi-fou*, and they possess only the powers of the *Tchi-hien* *.

The Chinese entertain the most sovereign contempt for the whole *Miao-tsé* nation. They are, according to their account, a restless and still barbarous people—men without faith or probity, and, above all, notorious plunderers: but Father Regis and the other missionaries who made a map of their country do not give them the same character.—They assure us, on the contrary, that they found the *Miao-tsé* an active, laborious and obliging people, and remarkably honest and punctual in restoring the baggage and other effects which they had en-

* *Tchi-fou*, governor of a city of the first class. *Tchi-hien*, governor of a city of the second.

trusted to their care. These mountaineers, on their part, no less detest the Chinese, whom they consider as harsh and severe masters, who, unable to subdue them and reduce them to a state of slavery, keep them blocked up in their country, and cut off from all communication with their neighbours.

The existence of a free and independent people, like these mountaineers, in the bosom of an empire so powerful as China, may appear no doubt extraordinary to the politicians of Europe.—Perhaps they may say, *How is it possible, that emperors, whose wisdom and zeal for the good of the public have been so much extolled, should have suffered this nation of free-booters to exist so long? why have they not thought of employing that immense number of people with which China is over-stocked, to exterminate or subvert these domestic enemies, who carry their ravages daily into the heart of the provinces?* These reflections, which have been often made, appear natural; but, ‘What may be expedient for our European governments,’ says Father Parrenin, ‘is not always so for that of China. Besides the enormous expence which such an enterprize would occasion, it could be attended only with fatal consequences.’

‘ Let us suppose,’ continues this celebrated missionary, ‘ that the emperor had a mind to
 ‘ march thither an hundred thousand men taken
 ‘ from the lower classes of the people ; he could
 ‘ not raise that number in the neighbourhood
 ‘ of the *Miao-tsé*, without causing agriculture
 ‘ to be neglected, and without interrupting in
 ‘ several provinces the tranquillity of commerce.
 ‘ It would be necessary therefore to procure re-
 ‘ cruits from a distance, and to collect all the
 ‘ useless and worthless people in the different
 ‘ cities, together with the labourers, who go
 ‘ almost naked; to clothe and arm them; to ap-
 ‘ point them officers, and to mix them with
 ‘ disciplined troops who might confine them
 ‘ within proper bounds : without the last pre-
 ‘ caution, this multitude would soon spread on
 ‘ all sides, and commit depredations on the level
 ‘ country.

‘ Let us suppose, farther, that this armed
 ‘ mob should have the courage to climb these
 ‘ awful and hideous mountains, it is certain, that
 ‘ at first a great number of them must perish in
 ‘ the attempt; and should the assailants retreat,
 ‘ they would be baffled in their enterprize. But
 ‘ what would become of these fugitives? what
 ‘ de-

‘defolation would they not carry into all the
‘neighbouring countries?

‘Should they ever be brave enough to com-
‘pel the *Miao-tse* to cede their country to them,
‘charmed at finding cottages ready to receive
‘them, lands cultivated, flocks and every ne-
‘cessary of life, they would establish themselves
‘there, and become, in fact, *Miao-tse*, more
‘dangerous and formidable than those they had
‘expelled.

‘Besides, however troublesome neighbours
‘the *Miao-tse* may be, perhaps it would not be
‘for the advantage of China to exterminate
‘them entirely. The mountains which they in-
‘habit abound with bears, tygers and leopards,
‘which they destroy in their frequent hunting-
‘excursions: were the mountains deserted,
‘these ferocious animals would become nume-
‘rous, and afterwards overspread and ravage
‘the neighbouring countries: it is therefore ne-
‘cessary that all these narrow passes should be
‘inhabited; but whatever people may possess
‘them, they will soon become savage and in-
‘dependent, by favour of the vast extent of
‘territory which these mountains inclose, and
‘of the difficulty there is to penetrate them.’

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Whatever justness and solidity these reflections of Father Parrenin may appear to have, it is however certain, that a recent event has proved the falsity of the opinion entertained; that it was impossible for the Chinese ever to subdue the *Miao-tsé*. These formidable mountaineers, who enjoyed liberty and independence for two thousand years, have been at length subjected. This glorious event must, in the judgment of the Chinese, form one of the most memorable epochas in their history; and the name of KIEN-LONG will be ranked by them among those of their most celebrated emperors: his active genius, fruitful in resources, and firm and persevering in its plans, brought about this happy and important revolution. The most powerful and intractable of the *Miao-tsé* had formed on the frontiers of Se-tchuen and Koei-tcheou, two petty states; one of which was called the Greater Kin-tchouen; the other, the Lefs.—Each of these states was governed by a distinct prince. About twenty-five years ago*, the *Miao-tsé* made some devastations in the territories of the empire; upon which an army was

* This detail is extracted from a letter written from Peking in 1777.

sent

sent against them. The first general who attacked them was defeated, and had his head cut off. His successor, more artful, entered into a treaty with these half-savages, and caused rich presents to be distributed among them, with which they retired to their mountains. Care was taken to inform the emperor, that the *Miao-tse* had returned to their duty; and that they had laid down their arms, and acknowledged his authority. However, hostilities commenced a few years after. The emperor on this was highly incensed; formed a resolution of extirpating these turbulent subjects; sent another army against them, divided into three bodies, each consisting of forty thousand men, and ordered the commander in chief (General *Ou-en-fou*) to climb their frightful mountains. The enemy, to allure him with the greater confidence, made but a faint resistance in the first defile. After having made their way through it, the general and his troops found themselves in a narrow pass, where they had nothing before them but other steep rocks: the *Miao-tse* then shewed themselves in great force, blocked up every passage and outlet, and when the Chinese were almost exhausted by famine, attacked them sword in hand, and made such slaughter, that

that they did not suffer a single man to escape. It was not known until several years after in what manner they had treated General *Ou-en-fou*. The two other generals, who did not support him, were punished ; one being strangled, and the other sent into banishment.

The emperor at length appointed *Akoui* generalissimo of all his forces : he could not have made a more judicious choice. *Akoui* was a man of great coolness and of unshaken constancy, whom nothing could discourage, and who was not afraid of disobliging the emperor, should the good of the service require him to pursue any plan contrary to his inclination. The new general penetrated into the mountains by the same route as his predecessor ; but he took care to make himself master of all the neighbouring rocks, by ordering some of his troops to climb them, and to preserve a retreat. This first display of ability let the *Miao-tsé* know what kind of a general they had to encounter. *Akoui* acted with the greatest caution ; he remained two or three months before one rock, and if he at length discovered that it was in the least accessible, he took advantage of night, or a thick fog, to cause a sufficient number of soldiers to gain its summit : he never retreated ;
each

each step he advanced, was so much ground lost to the enemy. By persisting resolutely in following this plan of operation, the general at length accomplished his design, and subdued these savage mountaineers, after having driven them into their inmost retreats. One of the princes who governed them perished in the course of the war; the other was taken and conducted to Pe-king, with his whole family. This conquest was finished in the year 1776*.

The *Miao-tse*, to defend their liberty and country, did every thing that could be expected from human valour; even their women fought with the most obstinate fury. The following story is related of one of these female patriots.—Force and stratagem had been employed for two months to get possession of a small fort built on a very high rock; but without success. One morning, at day-break, some of the soldiers on guard, being alarmed by a noise like that of a person stepping with great caution, approached softly, when they thought they perceived something in motion. Two or three of

* Those who are desirous of fuller information respecting this war may consult the XI. Vol. of *The General History of China*, page 588, and *New Memoirs of China*, Vol. V.

the

the nimblest, by the help of cramp-irons fixed to their shoes, scrambled up the rock a little way on that side whence the noise seemed to proceed, when they discovered a woman, who was drawing water. They immediately seized her, and asked who composed the garrison that for a long time had made such an obstinate resistance in the fort.—*I, said she, I alone ; but being in want of water, I came hither to fetch some, without expecting to meet you.* She then discovered to them a secret path, by which they were conducted into the fort where she had remained alone, and of which she had been the whole defence ; sometimes firing her musquet, at others, tearing off fragments from the rock, which she rolled down on the soldiers who in vain attempted to climb it.

C H A P. VI.

THE ISLAND OF TAI-OUAN, OR
FORMOSA.

IT is very astonishing, that the Chinese should have been so late in discovering the island of Formosa, which, if we may use the expression, lies almost at their door ; being only about
thirty

thirty leagues distant from the coasts of the province of Fo-kien. They did not know of its existence until the year 1430. This island, situated between $22^{\circ} 8'$ and $25^{\circ} 20'$ of north latitude, is about eighty-five leagues in length, and twenty-five in breadth. A long chain of mountains, which runs from north to south, divides it into two parts—the eastern and western. The Dutch formed an establishment in the western part in 1634, and built the fort of Zealand, which secured to them the principal port of the island; but they were driven from thence in 1659, or 1661, by a celebrated Chinese pirate, who made himself master of all the western part, which afterwards submitted in 1682 to the authority of *Kang-hi*, emperor of China.

This western part of Formosa is divided into three distinct governments, all subordinate to the governor of Tai-oan, the capital of the island, who is himself subject to the viceroy of the province of Fo-kien. The capital is large, well peopled, and a place of great trade: it is equal to some cities of the first class in China. Every necessary of life may be found in it, whether the natural productions of the island, such as rice, sugar, tobacco, salt, stag's flesh dried,

dried, fruits of all kinds, abundance of medicinal herbs, cotton cloth, hemp, the bark of different trees; or foreign commodities imported thither, such as Chinese and Indian cloths, silk stuffs, varnish, porcelain, various kinds of European goods, &c. The greater part of the streets are as straight as if laid out with a line, and are all covered during seven or eight months in the year, to moderate the excessive heat of the sun. These streets are thirty or forty feet broad, and several of them are about a league in length; they are almost all bordered with houses belonging to the merchants, or rich shops, in which are displayed silk stuffs, porcelain, lacquer-ware, and other kinds of merchandize, all ranged with great order and symmetry: they have the appearance of so many galleries ornamented in the same manner; and one might walk through them with much pleasure, were not the pavement bad, and the crowd of passengers so great. The houses for the most part are built of clay and bamboo-reeds, and are only thatched with straw; but the awnings with which the streets are covered leave nothing to be seen but the shops. There is only one beautiful house in the whole city, which was built by the Dutch when they were masters,

masters of the island : it is a large edifice, three stories high, and defended by four demi-bastions. This capital has neither walls nor any kind of works ; its harbour is good, and shelters vessels from every wind ; but the entrance of it becomes every day more difficult. This port formerly could be entered by two passages ; one of which was called *Ta-kiang*, and had water sufficient to float the largest vessels ; the other, which is named *Loulb-men*, has a rocky bottom, and never above nine or ten feet depth of water, even at spring-tides. The first of these entrances is become impassable, as it has often only four or five feet of water, and seldom above seven or eight : the sand that is continually washed into it by the sea must soon choak it up entirely. At the mouth of this passage the Dutch built the fort of Zealand ; but it is become useless, since large vessels cannot approach it.

That part of Formosa which the Chinese possess presents extensive and fertile plains, watered by a great number of rivulets that fall from the eastern mountains. Its air is pure and wholesome, and the earth produces in abundance, corn, rice and the greater part of other grains.

Most of the Indian fruits are found here, such as oranges, bananas, pine-apples, guavas, papaws, cocoa-nuts ; and part of those of Europe, particularly peaches, apricots, figs, raisins, chest-nuts, pomegranates, water-melons, &c. Tobacco, sugar, pepper, camphire, and cinnamon are also common. Horses, sheep and goats are very rare in this island ; there are even few hogs, although these animals abound in China : domestic poultry, such as fowls, geese and ducks, are exceedingly plenty ; pheasants also are sometimes seen, and monkeys and stags have multiplied so much, that they wander through the country in large flocks.

The inhabitants of Formosa rear a great number of oxen, which they use for riding, from a want of horses and mules : they accustom them early to this kind of service, and by daily exercise, train them to go as well and as expeditiously as the best horses : these oxen are furnished with a bridle, saddle and crupper. A Chinese looks as big and proud when mounted in this manner, as if he were carried by the finest Barbary courser.

Wholesome water fit for drinking is the only thing wanting in the island of Formosa : it is very extraordinary, that every kind of water in
it

it is a deadly poison to strangers, for which no remedy has hitherto been found. ' One of the ' governor's servants,' says Father de Mailla, ' whom I had in my train (a strong and robust ' man), trusting too much to the force of his ' constitution, would not believe what had been ' told him concerning this water ; he drank ' some of it, and died in less than five days, ' after every medicine and antidote had been ' administered without success. There is none ' but the water of the capital which can be ' drunk : the mandarins of the place therefore ' always took care to transport a sufficiency of ' it in carts for our use.' F. de Mailla ought to have informed us, whether this water has the same effect on *natives* of the country. He adds, that at the bottom of a mountain a league distant from *Fong-kan-hien*, there is a spring that produces a stream the water of which is of a whitish blue colour, and so noxious, that no one can approach it.

There are few mulberry-trees in Formosa, consequently little silk is made in the country; numerous manufactures however would soon be introduced into it, were the Chinese permitted indiscriminately to transport themselves thither, and to form establishments in the island.

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Those who go to it must be protected by passports from the Chinese mandarins, and these passports are sold at a dear rate ; securities are besides required. This is not all : when they arrive, money must be given to the mandarins who are appointed to examine those who enter or quit the island, and who generally discharge this duty with the most rigid severity. If they give no present, or offer only a trifle, they meet with little mercy, and are sure to be sent back, whatever passport they may have. The Chinese, through policy, connive at these exactions, to prevent too great a number of people from emigrating to this island, which is rendered a place of great importance by its proximity to China.

They fear, and with great reason (especially since Tartar emperors have been on the throne), that if any revolt should happen in Formosa, its influence might spread, and occasion great disturbance in the whole empire : on this account, the Tartars keep a garrison there of ten thousand men, which they take care to change every three years, or even oftener, if they judge it necessary.

Besides the capital, of which we have spoken, the Chinese have also two other cities, and some vil-

villages, where they inhabit alone; for they do not permit the Indians, who are their subjects, to live among them: they suffer none to remain but those who are either their slaves or domestics. These Indians are united into forty-five villages, thirty-six of which lie to the north, and nine towards the south. The northern villages are very populous, and the houses are built almost after the Chinese manner. The habitations of the southern islanders are only heaps of huts, or cottages of earth: in these huts they have neither chairs, benches, tables, beds, nor any piece of furniture; the middle part is occupied by a kind of hearth, or chimney, raised two feet high, and constructed of earth, upon which they dress their victuals. Their ordinary food is rice, other small grain, and the game which they catch by coursing or kill with their arms. These islanders run with such surprising swiftness, that they can almost outstrip the fleetest greyhound. The Chinese attribute this agility to the precaution they take of confining their knees and reins by a close bandage until the age of fourteen or fifteen. Their favourite arms are lances, which they dart to the distance of sixty or eighty feet, with the greatest dexterity and precision. They use bows and arrows,

and can kill a pheasant on wing with as much certainty as an European sportsman could with a fusée. These people are very dirty in their manner of eating; they have neither plates, dishes nor spoons, nor even the small sticks used in China; whatever they dress is placed on a plain board, or mat, and they make use of their fingers for conveying it to their mouths; they eat flesh half raw, and, provided it has been only presented to the fire, it appears to them excellent. Their beds are formed of fresh-gathered leaves. They go almost naked, and wear only a piece of cloth, which hangs from their girdle to their knees. Those among them who, according to the judgment of the chiefs of the village, have borne away the prize for agility in running, or dexterity in the chase, obtain the honourable privilege of making on their skin, by a very painful operation, several fantastical figures of flowers, trees and animals: all have the right of blackening their teeth, and of wearing ornaments of bracelets and crowns made of shells and crystal.

The islanders who inhabit the northern part, where the climate is something colder, clothe themselves with the skins of the stags which they kill in hunting: they make a kind of dress
of

‘ the seventeenth when it was lawful for them
‘ to bring forth a living child.’

To our description of Formosa, we shall add the following account of the dreadful disaster that lately befel this unhappy island. The details were conveyed to us by a letter from Peking, addressed to Mr. Bertin, and dated the 14 of July, 1782.

‘ The waters of the ocean have well nigh deprived China of one of its most valuable maritime possessions. The island of Tay-ouan, known in Europe by the name of Formosa, has been almost swallowed up by them. It has been reported here, that part of the mountain which divides the island has sunk and disappeared; that the rest has been overturned, and that the greater part of the inhabitants have perished. Such have been for some days the popular reports in this capital. Government however has put a stop to them by informing the public of the real truth; such as it is has been announced to the emperor by the officers who have this small portion of his territories under their jurisdiction. I cannot do better than transcribe what they have written.

‘ The dispatches of the Chinese officers, addressed to the emperor, run thus:

“ *BECHEN,*

“ *BECHEN*, governor-general of the pro-
 “ vinces of *Fo-kien* and *Tche-Kyang-ya*, viceroy
 “ of *Fo-kien*, and others, make known to your
 “ majesty, the disaster that has lately befallen
 “ the island of *Tay-ouan*. *Mon-ha-hen*, and
 “ other principal officers of this island, have
 “ acquainted us, that on the 21st of the fourth
 “ moon,” (May 22d, 1782) “ a most furious
 “ wind, accompanied with heavy rain and a
 “ swell of the sea greater than ever remembered,
 “ had kept them under continual apprehension
 “ of being swallowed up by the waves, or buried
 “ in the bowels of the earth, from the hour of
 “ *yn*, until the hour *ouei* *. This dreadful tem-
 “ pest seemed to blow at the same time from the
 “ four cardinal points of the compass, and con-
 “ tinued with equal violence during the above-
 “ mentioned time. The buildings where the
 “ tribunals were held, the public granaries, the
 “ barracks, salt-warehouses and works, have
 “ been totally destroyed, and every thing they
 “ contained is lost: warehouses and work-shops,
 “ as well as private houses, for the most part,

* The hours of the Chinese are double ours: the hour
yn begins at three in the morning, and ends at five; *ouei*
 begins at three in the afternoon, and ends at five,

“ present

“ present nothing but ruins and heaps of rubbish. Of twenty-seven ships of war which
“ were in the harbour, twelve have disappeared;
“ two others have been dashed to pieces, and ten
“ are shattered in such a manner, that they are
“ rendered entirely unfit for service; other
“ smaller vessels of different sizes, above an
“ hundred in number, have shared the same
“ fate; eighty have been swallowed up; five
“ others, which had just taken in a lading of
“ rice for Fo-kien, have sunk, and their cargoes, which amounted to 100,000 bushels,
“ are wholly lost. With regard to other vessels,
“ whether small or great, which had not entered the harbour, ten or twelve of the largest
“ are reckoned to have been swallowed up;
“ those of inferior size, as well as a prodigious number of barks, boats and other small
“ vessels of different kinds, have disappeared,
“ without leaving the least piece of wreck behind them. As the whole island has been covered with water, the provisions have been
“ either swept away, or spoilt so as to render
“ them prejudicial to the health of those who
“ use them in their present state. The crops
“ are entirely lost. When we shall have been
“ in-

“ informed of particulars, we shall not fail to
 “ give your majesty the earliest intelligence of
 “ them.”

“ After having received this letter from *Mon-*
ba-hon, and the other principal officers residing
 “ at *Tay-ouan*, I employed the utmost diligence
 “ to give every assistance in my power to this un-
 “ fortunate island ; and I ordered the travelling
 “ commissary, and Trey-ouer, general of the
 “ province, to get particular information of
 “ the number of those who have perished, of
 “ the houses destroyed, and of the quantity
 “ of salt and other provisions that has been lost :
 “ I have likewise enjoined them to rebuild
 “ with the utmost expedition, the tribunals,
 “ granaries and other public edifices ; to dis-
 “ patch proper persons to search for the vessels
 “ and ships that have disappeared ; to repair
 “ those which are not altogether unfit for ser-
 “ vice, and to send immediately to the neigh-
 “ bouring countries for salt and other necessary
 “ provisions ; but, above all, to ascertain, in the
 “ most accurate manner, the different losses
 “ sustained by the inhabitants, and the precise
 “ number of people that have perished, in order
 “ that I may be able to give the fullest in-
 “ formation to your majesty.”

‘ The

' The emperor of China caused a particular
' detail of these losses to be published, together
' with the following letter :

" TCHANG-YU, &c. Tchem-hoeï-Thon-
" Tsong-tou of Fo-kien, and others, have in-
" formed me of the dismal event that hath taken
" place in the island of Tay-ouan, which is
" a district of the province of Fo-kien. They
" have written to me, that on the 21st of the
" fourth moon." [Here the emperor repeats
' what is contained in the preceding letter, and
' continues thus:] " I command Tsong-tou to
" get the best information he can of the dif-
" ferent losses sustained by the inhabitants of
" the island, and to transmit the particulars to
" me, in order that I may give them every
" assistance to repair them. My intention is,
" that all the houses which have been thrown
" down shall be rebuilt entirely at my ex-
" pences; that those be repaired which are only
" damaged; and that provisions, and every
" thing which the people stand in immediate
" want of, be supplied them. I should feel much
" pain, were even one among them to be neg-
" lected: I therefore recommend the utmost
" diligence and strictest inquiry, as I am de-
" sirous that none of my subjects should en-

" certain

"ertain the least doubt of the tender affection
 " which I have for them ; and that they should
 " know that they are all under my eyes, and
 " that I myself will provide for their wants.
 " With regard to my ships of war, tribunals
 " and public edifices, let them be restored to
 " their former state with money taken from the
 " public treasury, and let the general account
 " of the whole expence be laid before me."

The missionary who sent this account, farther says, from these letters it evidently appears, that this disaster happened in consequence of an earthquake ; but adds, that the volcano which occasioned it must be at a prodigious depth below the sea. He does not pretend to give an explanation of it ; he is contented with observing, that the same scene seems to have passed at the island of Formosa, as at Lima and Lisbon.

B O O K III.

STATES TRIBUTARY TO CHINA.

C H A P. I.

COREA.

COREA (which the Chinese call *Kao-li*, and the Mantchew Tartars, *Sol-bo*) is a large peninsula, extended between China and Japan. It is bounded on the north by Chinese Tartary, on the east by the sea and isles of Japan, on the south by the ocean, and on the west by the gulph and province of *Leao-tong*. This kingdom is commonly reckoned to be two hundred leagues in length from north to south, and an hundred in breadth from east to west. The great number of shoals and sand-banks which surround the coasts of this peninsula, render all access to it by sea equally dangerous and difficult. Its least distance from Japan is only twenty-five leagues.

Vol. I.

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The

The origin of the Coreans is very obscure : it appears that this peninsula was at first inhabited by different tribes, the principal of which were the *Mé*, *Kao-kiouli* and the *Hans*; these last were subdivided into three hordes—the *Ma-ban*, *Pien-ban* and the *Cbin-ban*. These first inhabitants of Corea composed several states, such as that of *T'chaoffien*, and that of *Kao-li*. In process of time, they became united under the same government, and formed only one kingdom, which was called *Kao-li*.

The Coreans make no difficulty of believing, that their ancient chiefs were so many heroes sprung from some deity.—They relate the following fable concerning one of their first kings: ‘ The prince of the *Kao-kiouli*,’ say they, ‘ had in his possession a daughter of the river *Hoang-bo*, whom he kept closely shut up. One day being struck by the rays of the sun, she conceived, and some time after, brought forth an egg of the size of a bushel: it was broken, and a male child was found in it, who, when he grew up, got the name of *Chu-mony*, which signifies *Skilful Archer*. The king made him intendant of his stables. *Chu-mony* suffered the best horses to become lean, and took care to fatten the worst. The king kept the latter for himself,

himself, and left the former for the use of his
 intendant. One day, when they were out a
 hunting, the king gave him permission to shoot
 at the game that might start: he was very
 successful, and killed a number of wild beasts,
 which inspired the king with jealousy, and
 made him resolve to rid himself of his rival.
 Chu-mony perceived the king's design, and be-
 took himself to flight. He arrived at a river,
 which he was unable to pass; and being
 closely pursued, *What!* said he, *shall I, who am*
the son of that bright luminary which enlightens
the earth, and grandson of the god Hoang-ho, be
stopped on the bank of this river, without being
able to surmount the obstacle that opposes my flight?
 Scarce had he uttered these words, when the
 fishes, crowding together, formed a bridge
 with their bodies, over which he passed. When
 he had reached the farther side, he espied
 three persons, one of whom was clad in can-
 vass; the second had a quilted dress, and the
 third was covered with aquatic herbs. They
 accompanied him to the city of *Kii-tching-kou*,
 where he assumed the name of *Kao*, in order
 to shew that he was of the race of the *Kao-*
kiouli.

Such is the fabulous account of the origin of the Coreans, whom we believe to be of Tartar extraction.

This kingdom is governed by a sovereign, who exercises an absolute authority over his subjects, although he himself is a vassal and tributary of the emperor of China. As soon as this prince dies, the emperor deposes to his son two of the nobility of his court, to confer upon him the title of *koué-vang* ; that is to say, of king. When the king of Corea is afraid that the succession may occasion disturbance after his death, he appoints some prince his heir, and begs the emperor to confirm his nomination. The prince receives on his knees the investiture of his states; and distributes among the emperor's envoys the sum of eight hundred taëls, and several other customary presents. The minister of Corea repairs afterwards to Pe-king, to prostrate himself before the emperor, and present him the tribute. The princess who has espoused the king, cannot assume the title of queen, until she has received it from the court of Pe-king.

The Japanese conquered this kingdom about the end of the sixteenth century ; but the Coreans, assisted by the Tartars, who had subdued China,

China, drove them from their country. The Mantchews, thus masters of Corea, endeavoured to compel their new subjects to shave their heads, after their manner, and to adopt the Tartar dress. This innovation irritated their minds, and occasioned a general revolt throughout all Corea, which was at length appeased by the prudent care of the reigning family.

Although we are as yet little acquainted with the interior part of this kingdom, we however know, that it is divided into eight provinces, which all together contain forty districts, thirty-three cities of the first class, fifty-eight of the second, and seventy of the third. *King-kitao*, situated in the province of *King-ki*, is the capital of the whole kingdom, and the ordinary residence of the sovereign. This prince is absolute master of all the wealth of his subjects, which he inherits after their death. He is very rigid in the administration of justice; and particular punishments are appointed for murder, robbery and adultery. Every seventh year, all the freemen of the different provinces are obliged to go to court, in rotation, and to keep guard round his person for two months; so that during this year, all Corea is in motion, and under arms.

The Coreans are well made, ingenious, brave and tractable. They are fond of dancing and music, and shew great aptness for acquiring the sciences, which they apply to with ardour, and honour in a particular manner. Men of learning are distinguished from other classes of people by two plumes of feathers, which they wear in their caps. When merchants present any books for sale to the Coreans, to shew their respect, they dress themselves in their richest attire, and burn perfumes before they treat concerning the price.

The Northern Coreans are larger-sized, and more robust than those of the south; they have a taste for arms, and become excellent soldiers: In combat they use cross-bows and very long sabres.

The Coreans do not inter their dead until three years after their decease; they wear mourning for a father or mother three years, and for a brother, three months. When they perform the ceremony of interment, they place around the tomb the clothes, chariot and horses of the deceased; and whatever else he shewed the greatest fondness for when alive; all which they leave to be carried away by those who assisted at the funeral.

Their

Their houses consist of only one story, and are very ill built: in the country they are of earth; in cities, generally of brick; but they are all thatched with straw. The walls of their cities are constructed after the Chinese manner, with square turrets, battlements and arched gates.

These people have borrowed their writing, dress, religious worship, ceremonies, belief of the transmigration of souls, and the greater part of their customs, from the Chinese. Their women are less confined than those of China, and have the liberty of appearing in company with the other sex, which often exposes them to the sarcasms and ridicule of their neighbours. The Koreans also differ from the Chinese in their marriage ceremonies: in China, fathers and mothers often marry their children without their consent, and even without their knowledge; in the kingdom of Corea, the contracting parties choose for themselves, nor do they regard the inclination of their parents, or ever suffer them to throw any obstacles in the way of their union.

The principal productions of Corea are wheat, rice and ginseng. Small brushes for painting are made here of the hair of a wolf's tail,

'R 4

which

which are highly esteemed in China. This country produces gold, silver, iron, fossil salt, castor and fable's skins, and a yellow varnish, the splendour of which is almost equal to gilding : the tree from which this gum distils has a great resemblance to the palm-tree.

China imports every year a considerable quantity of the paper of Corea. It is made of cotton, is as strong as cloth, and those who write on it make use of a small hair brush or pencil : before it can be written on with our European pens, it must be done over gently with a little alum-water ; without this precaution, it would not bear the ink. With this paper the Coreans partly pay the tribute due to the emperor : they supply the palace every year with it. The Chinese do not purchase it for writing, but for filling up the squares of their sash-windows, because, when oiled, it resists the wind and rain much better than theirs ; they also use it as wrapping-paper ; it is likewise serviceable to their taylor, who rub it between their hands until it becomes as soft and flexible as the finest cotton cloth, instead of which they often employ it in lining clothes. What is most singular in this paper, is, that if it be too thick for the purpose intended, it may be easily split into
two

two or three leaves ; and these leaves are even stronger, and less liable to be broken, than the best paper of China.

The sea coasts of Corea are very abundant in fish : great numbers of whales are found there every year towards the north-east, several of which, it is said, carry in their bodies the darts and harpoons of the French and Dutch, from whom they have escaped in the northern extremities of Europe. This seems to indicate the existence of a passage from thence into these seas to the north of America.

We have said, that the king of Corea is not only obliged to receive from the emperor of China the investiture of his states, but that his princess cannot assume the title of queen, without the consent of the court of Pe-king. This usage, and the rights of the emperor of China, seem to be fully established in the following petition, which was presented to the emperor *Kang-hi*, in 1694, by the king of Corea.

‘ I, who am your subject, am a man whose
 ‘ destiny has been unfortunate : I have been a
 ‘ long time without having a successor ; but at
 ‘ length, one of my concubines has brought me
 ‘ a male child. His birth filled me with in-
 ‘ expressible joy ; and I immediately formed the
 ‘ re-

' resolution of exalting the mother who thus
 ' increased my happiness; but in this I com-
 ' mitted an error, which has been the source of
 ' much uneasiness and suspicion: I obliged the
 ' queen, my spouse, to retire to a private house;
 ' and I made my second wife queen in her
 ' stead. I shall give your majesty a particular
 ' detail of the whole affair. When I at present
 ' reflect, that my spouse received the patent of
 ' her creation from your majesty; that she has
 ' managed my family, assisted me in sacrifices,
 ' served the queen my great-grandmother, and
 ' the queen my mother, and that she wore
 ' mourning with me for the space of three years;
 ' I am sensible that I ought to treat her with
 ' honour and respect.—But, I have allowed my-
 ' self to be carried away by imprudence. After
 ' this rash action, I was exceedingly sorry; and
 ' now, that I may gratify the desires of the
 ' people of my kingdom, I am resolved to re-
 ' store my spouse to her royal dignity, and send
 ' back my concubine to her former condition.
 ' By these means, order will be established in my
 ' family, and a foundation laid for good morals
 ' and for the reformation of the whole state.

' I, who am your subject, though I have dis-
 ' graced, by my ignorance and stupidity, the

'title which I inherited from my ancestors,
 'have however served your supreme majesty
 'these twenty years, and I owe what I am, to
 'your beneficence—which covers and protects
 'me like heaven. There is no affair, whether
 'public or domestic, of whatever nature it may
 'be, that I dare to conceal from you: I have
 'been therefore emboldened to importune your
 'majesty so often on this subject; indeed, I am
 'ashamed thus to transgress the bounds of de-
 'cency: but, as this affair nearly concerns that
 'good order and regularity which should be
 'observed in my family; and, as it is my duty
 'to declare the wishes of the people, justice
 'impels me to make them known to your
 'majesty with all due respect.'

To this petition the emperor replied by the
 following edict: 'Let the court to which it
 'belongs deliberate, and let the result be laid
 'before me.'

The examination of this affair belonged to
 the Court of Ceremonies, which determined,
 that the request of the king of Corea ought to
 be granted; and this judgment was ratified by
 the emperor. In consequence of this, several of
 his officers carried magnificent vestments to the
 queen, letters of re-establishment, and every
 thing

thing necessary to restore her to her former rank, with the usual formalities.

The following year the same king of Corea sent another memorial to *Kang-hi*, who, after having read it, issued the following edict :

‘ I have seen the compliment of the king ; I know it : let the court to which it belongs, take cognizance of it. The style of his petition is improper ; it is wanting in respect. I command that it may be examined, and that the court, after deliberation, will inform me.’

After this order, the *Li-pou*, or *Court of Ceremonies*, condemned the king of Corea to pay a fine of ten thousand Chinese ounces of silver, and to be deprived, for three years, of the presents annually given him when he sends a deputation to pay his tribute.

We shall conclude this chapter with an observation which relates to the natural history of China, and which seems to furnish a new proof of the revolutions which the surface of our globe has successively experienced. We read in a Chinese book entitled *Quang-yu-ki*, that the ancient city where *Kipé*, king of Corea, established his court, was built in a place which at present forms part of the territories of *Yong-ping-fou*, a city of the first class, in the province
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of *Pe-tcheli*. If this be admitted as a fact, we may from thence conclude, that these territories formerly belonged to Corea, and that the gulph of *Leao-tong*, which at present separates this kingdom from the province of *Pe-tcheli*, did not then exist, and that it has been formed since; for it is not probable, that a sovereign would have fixt his residence without the boundaries of his kingdom, or in a place where he was separated from it by a wide and extensive sea.

This conjecture will not appear destitute of probability, when we support it by other circumstances which are admitted as facts by the Chinese. When *Yu*, surnamed *The Great*, undertook to drain and carry off the waters which had inundated the low grounds of several provinces under the reigns of *Chun* and of *Yao*, he began by the river *Hoang-ho*, the overflowing of which had caused the greatest devastation. He went in search of its source to the bosom of Tartary, from whence he directed its course across the provinces of *Chan-si*, *Chen-si*, *Ho-nan* and *Pe-tcheli*. Towards its mouth, in order to weaken the rapidity of its waters, he divided them into nine channels, through which he caused this river to discharge itself into the eastern

eastern sea, near the mountain of *Kie-che-chan*, which then formed a promontory.

Since *Yu* to the present time (that is to say, in the space of about 3950 years), the river *Haang-bo* has departed so much from its ancient course, that its mouth at present is six degrees farther south. It flowed into the sea formerly, under the 40th degree of north latitude; at present, nearly under the 34th. We must also remark, that the mountain *Kie-che-chan*, which was formerly united to the main land of *Yong-ping-fou*, stands at present in the sea, at the distance of five hundred *lys*, or fifty leagues, to the south of that city. If the sea has been able to cover with its waters that extent of territory which at present forms part of the gulph of *Laao-tang*, may we not be permitted to suppose, that like inundations might have formed successively the whole of that gulph, the ancient existence of which seems so ill to agree with the residence of the king of Corea in the territories of *Yong-ping-fou*? It is true, the Chinese history makes no mention of so considerable a physical revolution; but it is equally silent with regard to the five hundred *lys* extent of ground which is at present covered by the sea beyond the mountain of *Kie-che-chan*. Besides,
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of all the changes which the surface of our globe experiences, those only are consigned to the page of history which happen suddenly, and which consequently make more impression on the minds of men: mention will be made of an extraordinary earthquake, a city swallowed up, or a mountain removed; but little notice is generally taken of those insensible changes which are effected gradually and without convulsing nature. These facts are seldom observed until after a long series of years; and they, for the most part, escape the attention of the inhabitants, as well as that of historians.

CHAP. II.

TONG-KING.

THE kingdoms of Tong-king and Cochinchina composed formerly one of the most extensive provinces of China, called *Ngan-nan*, or *Southern Repose*. Three hundred years before the Christian era, these countries were uncultivated, and inhabited only by savages, who had neither books nor characters, and who were un-

unacquainted with any form of government, and entirely ignorant of the laws of marriage. It was only, as is said, about the year 214 before the birth of Christ, that these countries began to assume a new appearance. The famous *Ki-hoang-ti*, emperor of China, having newly conquered Tong-king and Cochinchina, assembled more than five hundred thousand persons from different parts of his empire, whom he sent into the southern extremities of the provinces of Quang-si and Canton, and also into Tong-king and Cochinchina. The arrival of so numerous a colony filled these two kingdoms with Chinese families, who established themselves there, and gradually introduced the characters, government and religion of the Chinese.

But the Tonquinese were soon wearied of having the Chinese for masters : they leagued themselves with the people of Cochinchina, and united their forces to shake off a foreign yoke. Two Tonquinese ladies put themselves at the head of the revolted troops : they were sisters, and possessed all those warlike qualities which are necessary to form a heroine. They caused the frontiers to be fortified, disciplined their numerous army, and animated the soldiers to defend their country. *Mayven*, the general who
was

was sent against them at the head of a formidable army, stood in need of all his courage and military skill, to attack with success the Tonquinese forces. Every step was resolutely disputed with him; and he could not advance but by gaining fresh battles. In every action, the two heroines displayed equal judgment and bravery; but they at length fell, with their arms in their hands, in a bloody battle, which was fought near the lake *Sy-bou*. The Tonquinese troops were cut to pieces, and *Tong-king* was entirely subdued. This battle was fought about fifty years after our æra. The Chinese general, to commemorate his victory, caused two brazen pillars to be erected on the boundaries that separate *Tong-king* from the province of *Quang-si*. These pillars, which still subsist, have the following inscription: *When these pillars shall be destroyed, Tong-king will perish*. The Tonquinese at present consider this inscription as a prophecy, and these columns as monuments to which the destiny of their kingdom is inseparably attached: they therefore take great care to preserve them by sheltering them from the injuries of the air. It is pretended, that the same general erected like pillars on the confines of *Tong-king* and the province of *Canton*;

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but these do not exist : they must either have been destroyed, or transported to some other place, since fruitless researches have from time to time been made, in order to find them, by digging up the earth in the neighbourhood of the spot where they were said to have been placed,

There are few countries that have been subject to more revolutions than Tong-king: sometimes quietly submitting to the Chinese government; sometimes abandoned to revolt, and ruled by usurpers eagerly bent on destroying one another; sometimes torn by intestine or foreign wars; sometimes humbled; and at others, giving laws to its neighbours, this state, for several centuries, seems to have been particularly exposed to political convulsions.

China, wearied of the wars which she had already supported, and harassed by the restless and turbulent disposition of these people, excessively jealous of their liberty, abandoned the project of enslaving this kingdom. She at length consented that it should be governed by its own kings, provided they acknowledged themselves her tributaries—which was agreed to. It is said, that the first tribute which the Tonquinese paid, consisted in three statues of gold, and as many
of

of silver, which they engaged to send every seven years to the emperor.

The throne of *Tong-king* was successively occupied for 222 years by eight princes of a family called *Ly*; but this family becoming extinct in 1230, the sovereign authority passed to the family of *Tchin*, which subsisted only till 1406. This second royal line failing, the emperor of China, *Yong-lo*, followed the counsel of his generals and several of the Tonquinese nobility, who advised him to reduce *Tong-king* into a Chinese province. In consequence of this, he appointed a governor-general to the new province, a treasurer, a supreme judge for criminal matters, mandarins and tribunals for civil, governors for cities of the second and third class, mandarins to receive the tribute and taxes, commanders for the troops and fortresses, intendants of commerce, highways, public buildings and the marine; together with a tribunal for the management of colleges and public schools. A map of *Tong-king*, a list of its inhabitants, and an inventory of the principal effects found in it, were carried to court and presented to the emperor. According to these accounts, the number of inhabitants amounted to more than three hundred and twelve *ouans*

of families. An *ouan* is equal to ten thousand ; three hundred and twelve *ouans* of families therefore make three millions one hundred and twenty thousand ; and, supposing each family to consist of six persons, the whole number of people would be eighteen millions seven hundred and twenty thousand. There were found at that time in Tong-king two hundred and thirty-five thousand nine hundred oxen, horses or elephants ; thirteen millions six hundred thousand *tan* of rice (a *tan*, under the reign of the emperor *Yong-lo*, weighed an hundred and twenty Chinese pounds) ; eight thousand six hundred and seventy barks, and two millions five hundred and thirty-nine thousand eight hundred pieces of armour. We are not informed of the quantity of gold, silver, iron, copper, silk, cloth, furniture, jewels, curiosities, &c. which were then found. The details of these might perhaps be consigned to some other memoir, never published.

That part of *Tong-king* where the emperor had neglected to place strong garrisons, soon gave new proofs of its usual indocility : the people again took up arms ; and an able officer, named *Lyli*, put himself at the head of the rebels. After a great number of battles, the success

cess of which was various, *Lyli* undertook to persuade the emperor, that one *Tchin-hao* was a branch of the royal family of *Tchin*. The emperor, who only wanted a pretence for terminating a burdensome war, was overjoyed to find him. *Tchin-hao* was proclaimed king; and the Chinese troops had orders to evacuate Tong-king. *Lyli* then found himself absolute master; and *Tchin-hao*, who was but the shadow of a king, having died without issue in 1428, the emperor, after having been assured that the royal family was entirely extinct, declared *Lyli* hereditary governor of Tong-king, and received his deputies, presents, and a solemn act, by which he acknowledged himself a tributary and vassal of the empire. His son, who succeeded him, obtained the title of king.

This family enjoyed the throne peaceably until the beginning of the sixteenth century, when an ambitious subject had the boldness to declare himself a descendant from the royal family of *Tchin*: he brought about an insurrection of the people, caused the reigning prince to be assassinated, and usurped the sovereign authority. This revolution was quickly followed by another: one of the grandees of the court, named *Mo-teng-yong*, attacked the usurper, gave

him battle, entirely defeated his army, and, in concert with other grandees of the state, caused the nephew of the assassinated prince to be proclaimed king.

This was the most signal service that a subject could do to his master.—But the new king carried his gratitude too far: he was imprudent enough to grant *Mo-teng-yong* unlimited and absolute authority in the government of the state. This excess of power elated the minister, and made him conceive a desire of becoming sole sovereign: he soon dropped the mask, and openly assumed the title of prince. The weak king, accompanied by his mother, retired to the western part of Tong-king, where he secured himself by fortifications, while all the eastern part submitted to the authority of the usurper. The first care of the lawful sovereign, was to send deputies to the court of China: but *Mo-teng-yong* had placed spies on the frontiers; and, by his activity and intrigues, the deputies of *Li-ning* were arrested on the way; some of them were even put to death.

However, in 1537, one of these deputies had the good fortune to reach court; and the emperor learned from the petition of Prince *Li-ning* all the events that had happened in Tong-king:

king; he immediately ordered some of the nobility to repair to the frontiers, and to inquire into the real cause of these disturbances, of which he had then received the first information.

Mo-teng-yong, in the mean time, did not remain inactive: he also sent deputies to the emperor, and spared no pains to procure protectors at court. His address had the desired success; and he found such powerful friends, that they prevailed on the emperor to refer for examination the proposals he had made, and to treat him with mildness.

In 1540, the Chinese commissioners arrived at the frontiers of Tong-king. *Mo-teng-yong* sent as deputy to them one of his own sons accompanied by forty-two of his principal mandarins. They presented an act, by which *Mo-teng-yong* and his son submitted to the authority of the emperor, and declared themselves his faithful subjects. The commissioners then read aloud the rescript of his majesty, which granted them a free pardon, and the power of retaining the states of which they were in actual possession, on condition of paying a certain tribute every three years. The rescript ordered, that Tong-king should no longer be called a king-

dom ; but that it should have the title of an hereditary lordship dependant on the emperor. The title of hereditary lord of Tong-king was granted to *Mo-teng-yong* and his son, together with a silver seal ; and the same honours were decreed to Prince *Li-ning* for those estates which he possessed. The commissioners then sent back the son of *Mo-teng-yong* and the forty-two mandarins, who had listened on their knees to the commands of the emperor. *Mo-teng-yong* died in 1542. His grandson succeeded him, and obtained from the emperor a patent, as governor and hereditary lord of Tong-king : but, after the death of *Mo-teng-yong*, a dissension arose in the family of *Mo* ; his states were divided among several chiefs, who carried on so bloody wars, and weakened each other so much, that in 1577 this family entirely lost its former power.

The family of *Ly* was much more successful, and artfully took advantage of these divisions. The chief of this family attacked in 1591 the most powerful lord of *Mo*, defeated him in a battle, retook the capital of Tong-king, and re-entered into those important places which had been usurped from the family of *Ly*. In 1597, he saw himself master of the whole kingdom, paid his tribute to the emperor, presented a statue

statue of gold, and received his patent, as hereditary governor. His court was splendid and magnificent, and suited to the grandeur of a king. The lords of *Mo* were obliged at this epocha to seek an asylum on the frontiers of the Chinese provinces of Yun-nan, Quang-si and Canton. There they saw themselves reduced to the necessity of giving up all their possessions but the city of Hoa-ping and the territories belonging to it: their family, however, at the court of the emperor, enjoyed the same rank as those of *Ly*.

We know, that, since the revolution in 1644, which placed the Tartars on the throne of China, a lord of *Mo* did homage, and presented tribute to the new emperor; and that a patent of hereditary governor was sent him, which, not arriving till after his death, was delivered to his son; but it is not known, whether there exist at present at *Koa-ping* any of the descendants of this family, and whether they continue to enjoy the privileges and honours granted to their ancestors.

The family of *Ly*, on the other hand, has supported itself with the greatest splendour. In 1661 the viceroy of the province of Quang-si assured the court of Pe-king, that *Ly-ouei-ki*, the chief

chief and lawful heir of that family, behaved as a loyal subject of the empire; and, five years afterwards, the Court of Ceremonies represented to the emperor *Kang-hi*, that the family of *Ly* was worthy of his majesty's favour. The emperor remained some years without doing any thing for this family; but, in 1683, he sent a nobleman to the court of Tong-king, who carried with him a diploma, declaring Prince *Ly-ouei-tching* king: to this diploma the emperor added some Chinese characters, written by his own hand, in praise of the prince. In 1725, the emperor *Yong-tching*, son of *Kang-hi*, wrote also four Chinese characters in praise of King *Ly-ouei-tao*, who had sent his tribute, and required to be invested. The same family of *Ly* at present possess the throne of Tong-king.

This kingdom extends between the 17th and 23d degrees of north latitude. It is bounded on the north by the Chinese provinces of Yun-nan and Quang-si, on the east by the province of Canton and the sea, on the south by the sea and Cochinchina, and on the west by the country of Laos. The capital is called *Tong-tou*.

Tong-king is divided into eight provinces, each of which has its own governor and magistrates;

strates ; but an appeal may be made from their sentence, to a court consisting of an hundred counsellors of state, appointed to determine on appeals brought from every part of the kingdom, and which are a separate body from the thirty-two members of the royal council who attend the king in all his public audiences. The eldest does not always succeed here to the throne; for the king appoints for his successor such of his sons as he thinks proper. The brothers of the prince elect are closely confined in the palace, and never suffered to go out but four times in a year: every time they enjoy this liberty, they are allowed six days to amuse themselves in hunting or walking. The guards of the king of Tong-king consist generally of two thousand soldiers; and about twenty thousand more are stationed on the frontiers, with fifty war-elephants. On all the rivers of the kingdom where it is probable an enemy might make an invasion, there are kept an hundred large galleys, with a great number of galiots, in which the sailors row standing, with their faces turned towards the prow, where the captain regulates their motions by a small rod, which he holds in his hand.

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The people of Tong-king are ingenious, strong-limbed and well made ; their disposition is free and open, although cheating among them, when done with address, is considered as a stroke of prudence and skill. They are generous ; but their generosity is regulated only by their interest ; and when they have nothing to hope, they cannot easily be prevailed on to give : on such occasions, they take great care to conceal their riches, for fear of being importuned ; they are in general lavish in their public expences, especially in feasts, marriages and funerals : they hate the Europeans, and find great satisfaction in being able to deceive them.

The Tonquinese are neither so flat-nosed nor so broad-visaged as the Chinese ; their colour is olive ; they blacken their teeth, suffer their nails to grow, and wear their hair as long as possible. The people are slaves one part of the year ; for, except the citizens of the capital, all the tradesmen, joiners, smiths, masons, carpenters, &c. are obliged to labour three months in the palace, and during two others, for the mandarins and great lords : they are free the rest of the year, and work for those who employ them. Marriages are not contracted here without the consent of the governor or judge of the place.

place. The day after the marriage, the husband styles his wife *sister*, and the wife calls her husband *brother*. A plurality of wives is permitted at Tong-king ; but only the most accomplished takes the title of spouse. The law grants a divorce to the men, but denies it to the women: the children remain with the husband. The favourite diversions of the Tonquinese are comedies, which they generally act at night, and accompany with abundance of machinery and decorations. They excel particularly in the representation of torrents, rivers, seas, tempests and naval battles.

Learning in Tong-king, as in China, consists principally in the knowledge of a great number of characters, and in the study of the rules and principles of morality, which are taken from the writings of Confucius. The Tonquinese apply to letters, from ambition, because they open the way to honours, and because it is by their means alone, that they can ever be promoted to offices of dignity or trust. The literati pass through three degrees, which are those of *finde*, *doucum* and *tanfi*. Before young people can attain to the first degree, they must apply eight years to the study of such parts of the law as belong to notaries, attornies and counsellors.

fellòrs. At the end of those eight years, they are examined in the duties of these professions; and if they are found sufficiently capable, the king permits them to assume the title of *findes*. To obtain that of *doucum*, they must study astrology, music and poetry for five years, and learn to construct all kinds of mathematical instruments. After these thirteen years spent in study, they must employ four more in learning to read and write the Chinese characters, and in acquiring a knowledge of the laws and customs of that people. The last examination is made in the presence of the king, princes, mandarins of arms, literati, and of all the *tanfis*. The number of probationers sometimes amounts to three thousand. In the grand square of the palace, nine stages are erected in the form of amphitheatres, one of which is for the king and princes, and the remaining eight for the examiners and candidates; eight whole days are sometimes spent in this grand ceremony; on the last day, the names of all those who have given satisfactory answers to the questions proposed, are put into the hands of sixteen of the chief mandarins; and, after the king's consent has been obtained, a robe of violet-coloured silk is put upon them, and they are honoured with

with the title of *tanfis*. The state assigns pensions to these literati of the first class, which are paid by a certain number of towns and villages; and when it is necessary to send ambassadors to foreign states, they are always chosen from among them.

A manuscript letter written by Father *Horta*, which we have had in our possession, gives some very interesting details respecting the ceremonies observed by the Tonquinese in their visits and entertainments. The person who pays the visit, stops at the gate, and gives the porter a few loose leaves of paper containing eight or ten pages, in which are written in large characters his name and titles, together with the intention of his visit. These leaves are white, and generally covered with red paper; but the Tonquinese have them of different sorts and colours, according to the rank and quality of the person whom they visit. If the master of the house is absent, they leave the paper to the care of the porter, and the visit is considered as paid and received. A magistrate, when he pays a visit, must be clothed in a robe of ceremony proper to his employment; those who have some distinction among the people, though they hold no public office, have also particular visiting-dresses

dressés ; and they cannot dispense with the use of them, without transgressing the established rules of civility.

The Tonquinese who is the object of the visit, receives at the door the person who pays it : they join hands when they accost one another, and, without speaking, by their gestures alone, shew a thousand marks of politeness. The master of the house invites his visitor to enter, by pointing to the door ; if several people happen to be in the hall, the most considerable, either by dignity or age, always takes the most honourable place, but gives it up in favour of the stranger. The first place, contrary to our customs, is that which is nearest to the door. As soon as every one is seated, the person who pays the visit, again tells the motive which brought him thither : the master of the house listens with much gravity, and from time to time inclines his body, according to the rules of politeness. Servants afterwards, clothed in dresses of ceremony, bring a triangular table, upon which are placed twice as many cups of tea as there are people in company, together with two boxes of betel, some pipes and tobacco.

When the visit is ended, the master of the house re-conducts his guest to the middle of the street,

street, where they renew their reverences, bows, elevation of hands, and other compliments: lastly, when the stranger is departed, and already advanced a good way, the master of the house sends a footman after him to pay him a fresh compliment; and some time after, the visitor, in his turn, sends back another to thank him, which terminates the visit.

It is not only in visits, that this troublesome politeness is displayed; it appears also in all their actions which have any relation to society. The Tonquinese often eat in company; and it is generally then that they talk on business. Instead of forks, they use small sticks made of ebony or ivory, the extremities of which are ornamented with gold or silver: they never touch any thing with their fingers; and on this account, they neither wash their hands before nor after meat. The Tonquinese when at table may be justly compared to a band of musicians: they appear to eat in time; and the motion of their hands and jaw-bones seems to depend upon some particular rules. They never use napkins, nor are their tables covered with a cloth; they are only surrounded with long embroidered carpets, which hang down to the floor. Every person has a table for himself, unless too great

a number of guests obliges two to sit together ; all the tables are covered with the same dishes and at the same instant, and the entertainment generally consists in dainties ; for the Tonquinese prefer variety to sumptuous and superfluous abundance.

The following ceremonies are generally observed at their entertainments.—The person who invites, sends, the evening before, to his intended guest, a few leaves of invitation, in which is contained a kind of bill of fare. Father Horta says that he saw one, the words of which were as follow : *Chao-ting has prepared a repast of some herbs, cleaned his glasses and arranged his house, in order that Se-tong may come and recreate him with the charms of his conversation and the eloquence of his learning ; he therefore begs, that he will not deny him that divine pleasure.* On the first leaf of the paper is written, by way of address, the most honourable name of the person invited, and titles are given him suitable to his rank. The same formalities are used towards all the rest whom they intend to invite.

On the day appointed for the entertainment, the master of the house sends early in the morning a paper like the former, to remind the guests of their invitation. When the hour of
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the repast approaches, he sends them a third paper, with a servant to conduct them, and to acquaint them how impatient he is to see them. After the company are assembled, and when they are about to sit down to table, the master of the house takes a cup of gold or silver, and, lifting it up with both his hands, salutes that person who of all the company holds the greatest rank on account of his employment: he then leaves the hall, and proceeds to the outer court, where, after having turned himself towards the south, and offered wine to the tutelary spirits who preside over the house, he pours it out in form of a libation. After this ceremony, every one approaches the table destined for him. The guests, before they sit down, waste above an hour in paying compliments; and the master of the house has no sooner done with one, than he begins with another.—Have they occasion to drink, compliments must begin afresh: the person of greatest distinction drinks first; the rest, afterwards; and all salute the master of the house. Although their cups are very small, and scarce deeper than the shell of a walnut, they however drink a great deal, but slowly and at several times. When they begin to grow merry, they discuss various topics; and they sometimes

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play

play at small games, in which those who lose are condemned to drink.

Comedies and farces are often represented during these repasts; but they are always intermixed with the most wretched and frightful music. Their instruments are basons either of brass or iron, the sound of which is harsh and shrill; drums made of buffalo's hide, which they beat sometimes with the foot, and sometimes with sticks; and flutes, that have a most melancholy and plaintive sound: the voices of the musicians have nearly the same harmony. The actors in these domestic comedies, are boys between the age of twelve and fifteen. Their manager conducts them from province to province; and they are every where considered as the dregs of the people. These youths have most astonishing memories; they know by heart forty or fifty comedies, the shortest of which generally lasts five hours. They carry their theatrical apparatus along with them, together with a volume containing their comedies which they present; and when a piece has been fixed on, they can immediately perform it, without any preparation.

About the middle of the entertainment, one of the performers goes round to all the tables, and

and begs some small reward from each of the guests ; the servants of the house do the same, and carry to their masters whatever money they receive : a new repast is then displayed before the company, which is destined for their domestics.

The end of these entertainments is generally suited to the beginning. The guests praise in detail the excellence of the dishes and the politeness and generosity of their host, who, on his part, makes a number of excuses, and begs pardon, with many low bows, for not having treated them according to their merit.

The Tonquinese physicians pretend that they can discover the greater part of diseases, by the beating of the pulse alone, which they feel in three parts on each side of the body.—By the pulse of the right wrist, they know those which affect the lungs ; by that of the veins where we usually let blood, they judge of the state of the lower belly ; and by that of the temple, those which have their seat in the reins : the pulse of the left wrist discovers to them the state of the heart ; that of the arm-pit, the condition of the liver ; and lastly, that of the left temple, gives them farther insight into maladies of the reins,

These physicians, for the most part, use nothing but roots, or simples, in the composition of their medicines: however, for head-aches, fevers and dysenteries, they commonly prescribe the juice of a certain fruit, which is said to have a wonderful effect in the cure of these disorders. This fruit resembles a pomegranate, and is called *miengou*. The tree which produces it generally grows in hedges, and rises to the height of the fig-tree, which it is very like; its wood is soft and spongy, its branches are pliant and delicate, and its leaves are almost round and of a pale-green colour. During wet weather, a tart, milky sugar distils from it, which the peasants collect with great care in small porcelain vessels, where it soon hardens. With regard to the fruit, it resembles, as we have said, a pomegranate; however, it is longer, and smaller towards the end, which is hard, and difficult to be broken; when it has attained to a certain degree of maturity, it is gathered and a kind of cyder made of it, without any mixture of water. This liquor may be kept a long time, and is used with success in those diseases which are occasioned by excessive heats.

The purple fever is a disease very dangerous in Europe; but few die of it in Tong-king.—

The

The Tonquinese treat it in the following manner: they take the pith of a certain reed, dip it in oil, and apply it successively to all the purple spots on the body: the flesh then bursts with a report as loud as that of a pistol; and after the corrupted blood has been squeezed out, they finish the cure by rubbing the wounds with a little ginger. This remedy must be very painful; but we are assured that its efficacy is certain.

People are very often bit by serpents at Tongking; but it is easy to cure them. A small stone is found there, much resembling a chestnut, the virtue of which is almost miraculous: it is called *serpent's stone*. When one has been bit by any venomous reptile, the blood is pressed out, and this beneficent stone applied to the wound. It at first adheres closely to the part affected, and gradually sucks out the poison; but when it becomes impregnated with it, it falls off. It is then carefully washed in milk or water in which lime has been diluted, and applied a second time to the wound, from which it again detaches itself in the like manner, after having extracted all the poison. In less than an hour, the patient finds himself without any fever, and quite free from pain.

Bleeding is not much used in Tong-king: this is the last resource of the physicians; and they never have recourse to it, until they are well assured of the inefficacy of other remedies. The Tonquinese perhaps have not so much occasion for frequent bleeding as the Europeans: their blood is naturally poorer, and their exercises are various and more violent; at the same time, they make so great use of herbs and roots, that they are much less subject to those diseases which are occasioned in Europe by the abundance and corruption of the humours: besides, when the Tonquinese feel themselves heavy or oppressed, they administer a remedy, the effect of which is equally speedy and salutary. This remedy is as follows.—There is found in the sea which washes the shores of the island of *Hai-nan*, in the neighbourhood of Tong-king, a species of crabs which have the property of purifying the blood. This animal being cast on shore by the waves, in length of time, becomes petrified, without losing anything of its natural figure; when it attains that degree of hardness which is common to stones, it is reduced to powder, and administered to the patient in water, wine or oil, according to his

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circumstances, or as his case is more or less dangerous. The same remedy is used also with success for wounds, fevers, and dysenteries.

CHAP. III.

TONG-KING CONTINUED.

Religion, Agriculture and Animals.

THE religion of the Tonquinese is a mixture of the Chinese worship and other superstitions.—Some of them believe the immortality of the soul; others confine this privilege to the souls of the just only. They worship spirits, with which they imagine the air to be filled, admit the doctrine of transmigration, believe the world to be eternal, and acknowledge one supreme being. Men of learning, and the literati, follow the doctrine of *Confucius*, and conform to the customs of the people in all their religious ceremonies. There are few cities in Tong-king in which one temple, at least, has not been raised to *Confucius*. The statue of this celebrated philosopher is always seen

seen there in the most honourable place, surrounded by those of his disciples, who are considered as so many demi-gods : they are placed around the altar, in attitudes which mark the respect and veneration they formerly had for their master. All the magistrates of the city assemble there on the days of new and full moon, and perform a few ceremonies, which consist in offering presents on the altar, burning perfumes, and making a number of genuflections.

Every year, at both the equinoxes, they offer up solemn sacrifices, at which all the literati are obliged to assist. The priest, who is commonly one of those mandarins called literati, prepares himself for this ceremony, by fasting and abstinence : the evening before the sacrifice is made, he provides the rice and fruits which are to be offered, and disposes in proper order on the tables of the temple every thing that is to be burnt in honour of *Confucius*. His altar is ornamented with the richest silk stuffs, and his statue is placed on it, with several small tablets, on which his name is inscribed in characters of gold. The priest tries the animals intended for the sacrifice, by pouring warm wine into their ears : if they shake their heads, they are judged proper to be sacrificed ; but if they

they make no motion, they are rejected. Before they are killed, which is done in the evening, the priest bends his body very low; after which, he cuts their throats, and reserves their blood and the hair of their ears for the next morning.

On the day of the ceremony, the priest repairs early in the morning to the temple, where, after a number of genuflections, he invites the spirit of *Confucius* to come and receive the homage and offerings of the literati, while the rest of the ministers light wax-candles, and throw perfumes into fires that are prepared at the door of the temple. As soon as the priest approaches the altar, a master of ceremonies cries out, with a loud voice, *Let the blood and hair of the slaughtered beasts be presented.* The priest then raises with both his hands a vessel containing the blood and hair; and the master of the ceremonies says, *Let this blood and hair be buried.* On these words, all the assistants rise up, and the priest, followed by his ministers, carries the vessel, with much gravity and respect, to a kind of court which is before the temple, where they inter the blood and hair of the animals. After this ceremony, the flesh of the victims is uncovered, and the master of the ceremonies says, *Let the spirit of the great CONFUCIUS descend!* The priest immediately

diately lifts up a vessel filled with spirituous liquor, which he sprinkles over a human figure made of straw, at the same time pronouncing these words : *Thy virtues, O, CONFUCIUS ! are great, admirable and excellent.—If kings govern their subjects with equity, it is only by the assistance of thy laws and incomparable doctrine. We offer up this sacrifice to thee ; and our offering is pure. May thy spirit, then, come down among us, and rejoice us by its presence.* When this speech is ended, the priest takes a piece of silk, offers it to the spirit of *Confucius*, and afterwards burns it in a brazen urn, saying, with a loud voice, *Since the formation of men, until this day, who is he among them, who hath been able to surpass, or even equal the perfections of CONFUCIUS ? O, CONFUCIUS ! all that we offer thee, is unworthy of thee : the taste and smell of these meats have nothing exquisite ; but we offer them to thee, that thy spirit may hear us.* This speech being finished, the priest drinks the liquor, while one of his ministers addresses this prayer to *Confucius* : *We have made these offerings to thee with pleasure ; and we are persuaded, that thou wilt grant us every kind of good, favour and honour.* The priest then distributes among the assistants the flesh of the sacrifices ; and those who eat of it, believe that

Confucius

Confucius will load them with blessings, and preserve them from every evil. At length, they terminate the sacrifice, by re-conducting the spirit of the philosopher to the place from which it is supposed to have descended.

On the first day of every new year, the Tonquinese celebrate a solemn feast in honour of the manes of those who during their lives performed illustrious actions, or distinguished themselves by their courage and bravery, even when fighting against their country. More than forty thousand soldiers are drawn up in a vast plain, to which all the princes and mandarins are ordered to repair, and where the king himself attends them. After sacrificing, they burn incense before a number of altars, which are inscribed with the names of the generals and great men in commemoration of whom they are then assembled. The king, princes, and all the grandees of the court, afterwards incline themselves before each of the altars, excepting those which contain the names of the rebellious generals, against which the king discharges five arrows. The whole ceremony concludes with the firing of cannon and by three volleys of musquetry, in order to put to flight all these souls.

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These people have three particular idols, to which they render the most superstitious homage: the first is the *Spirit of the Kitchen*, the second, the *Master of Arts*, and the third, the *Lord of the Place where they reside*. The *Spirit of the Kitchen* takes its origin from a tale preserved by tradition in the country: ‘A woman,’ say they, ‘having formerly separated from her husband on account of some discontent, married a second time. This action gave her former husband so much uneasiness, that the unfortunate wretch put an end to his days by throwing himself into a large fire. The report of this event was no sooner spread, than the unfaithful spouse, touched with repentance, went and expiated her fault by throwing herself into the same fire which had consumed her husband. Her second husband, having been informed of it, hastened thither also; but having found his wife reduced to ashes, he was so much affected with grief, that he rushed into the middle of the same fire, and was destroyed in an instant.’—Such is the origin of this idol. This *spirit* is believed to animate three stones of which the Tonquinese form their hearth; and they worship these three stones on the first day of every new year.

The idol called *Master of Arts* is the image of one of the literati, but different from that of *Confucius*, whom the people of Tong-king believe to have been the most ingenious, learned, and wisest of mankind. Merchants invoke it before they buy or sell ; fishermen, before they throw their nets into the sea ; and artists, before they begin any work.

The idol called *Lord of the Place where they reside* is no less revered than the preceding. When any one intends to build a house, he begins by considering, that the ground upon which he builds is not so much the property of the king, but that it may have some other master, who after his death will preserve the same right as he enjoyed during his life. He afterwards sends for a magician, who by beat of drum invites the soul of the deceased master to come and take up its abode under a small hut, which has been prepared for it, and where it is presented with bits of gilt paper, perfumes, and small tables covered with dainties. The intention of this ceremony is to engage the ancient proprietor to suffer a new tenant in his field.

Some of the Tonquinese are so superstitious, that before they undertake any journey, they never fail to inspect the feet of a chicken ;
others,

others, after they have set out, suddenly return, because they have sneezed once ; had they the misfortune to sneeze twice, they would think themselves obliged to double their pace, and to return with the greatest haste possible.

There are some who divide the earth into ten parts, and who from time to time make a profound reverence to each : others divide it into five equal portions, the fifth of which is supposed to be in the middle, and they wear different colours when they adore any of these parts. When they pay their homage to the north, they dress themselves in black, and use only black utensils in their sacrifices ; they clothe themselves in red when they adore the south ; in green, when they sacrifice to the east ; in white, when they invoke the west ; and in yellow, when they pay their adorations to the middle part.

When a Tonquinese is about to purchase a field, undertake a journey, or marry one of his children, he goes and consults a conjurer, who pretends to be blind, in order to let him know that he hears and sees nothing but truth : before he gives an answer, he takes a book ; but he opens it only half, as if he were afraid of suffering prophane eyes to see what it contains.

After

After having asked the age of the person who comes to consult him, he throws into the air two small pieces of copper, on which are engraved, on one side only, certain cabalistical figures or characters. If, when the pieces fall to the ground, the figures are turned towards the earth, it presages misfortune ; but if, on the contrary, they are turned towards the heavens, the omen is happy. This manner of fortune-telling is very common among the Tonquinese.

There are other magicians, who are only consulted for the cure of diseases.—If the conjurer announces that the disease proceeds from spirits, they call them wicked genii, and shut them up in earthen vases ; if it comes from the devil, they invite the father of liars to a grand feast, which is given at the expence of the sick person's family ; they assign him the most honourable place, pray to him, invoke him, and offer him presents ; but if the disease does not abate, they load him with injuries, and fire twenty or thirty muskets to drive him from the house. If it is the god of the sea who has occasioned the distemper, they repair to the banks of some river, where they offer up sacrifices to appease him, and intreat him to quit the sick person's chamber and return to the waters. However, the sick

person finds himself no better ; and the magician takes his leave, loaded with gold and presents.

Tong-king has its *Miao-tsé*, as well as China. These are savage and ignorant mountaineers, who, having shaken off the yoke of every nation, have retired to inaccessible mountains, where they lead a life much resembling that of those ferocious wild beasts which inhabit the same rocks with them. They form a kind of republic, of which their priest is the head. This chief has devised a particular system of religion and rites, which have no relation with those of the Tonquinese. It is generally in the houses of the priests, that their gods deliver oracles. A great noise announces their arrival. These mountaineers, who in waiting for them pass the time in drinking and dancing, immediately put a stop to their diversions, and send forth loud shouts of joy, which are more like howlings than acclamations : *Father ! say they, addressing themselves to their principal god, art thou already come ?* A voice then answers, *Be of good cheer, my children, eat, drink and rejoice ; it is I who procure you all those advantages which you enjoy.* After these words, to which they listen with silence, they again return to their pleasures.

pleasures. The gods however become thirsty in their turn, and ask for something to drink; vases ornamented with flowers are immediately prepared, and the priest receives them to carry them to the gods; for he is the only person who is permitted to approach, or converse with them.

One of these gods is represented with a pale visage, a bald head, and an unlucky countenance, which inspires horror. This deity never attends those assemblies with the rest, to receive the homage of his worshippers, because he is continually employed in conducting the souls of the dead to the other world. It sometimes happens, that this god prevents a soul from quitting the country, especially if it be that of a young man; he then plunges it into a lake, where it remains until it is purified. If this soul is not tractable, and resists the will of the god, he falls in a passion, tears it to pieces, and throws it into another lake, where it remains without hopes of ever being liberated.

The paradise of these mountaineers holds forth nothing very inviting. The common opinion is, that a great quantity of large trees are found there, which distil a kind of gum, with which the souls are nourished; together with

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delicious

delicious honey, and fish of a prodigious size. They imagine that apes are also placed there to amuse the dead ; and an eagle, so large, that his extended wings shelter all paradise from the heat of the sun.

Tong-king presents a fertile soil, under a healthful and temperate climate. Besides the rice common to the rest of India, the Tonquinese cultivate five other kinds, which are peculiar to their country. The first is the *small rice*, the grain of which is long, thin and transparent ; it is accounted the most delicate, and is generally the only kind which the physicians allow their patients. The second is the *long, thick rice*, the form of which is round. The third is the *red rice* ; it is so called because its grain is covered with a reddish-coloured pellicle. These three kinds of rice require much water, and never grow but in lands that are frequently overflowed. The *dry rice*, which is of two kinds, grows in a dry soil, and has no occasion for any water but what falls from the heavens. These two last kinds produce a grain as white as snow, and are the principal articles of their trade with China. They are never cultivated but on the hills and mountains, where they are sown in the same manner as our wheat, about the end
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of December, or beginning of January, at which time the rainy season ends. The dry rice is generally three months on the ground, and is very productive.

Father *Horta* thinks that the culture of these two kinds of rice might easily succeed in France: 'In 1765,' says he, 'I several times traversed the mountains of Tong-king, where rice is sown: they are exceedingly high, and the temperature of the air there is cold. I observed, in the month of January, that the rice was very green, and more than three inches in height, although the mercury in one of Reaumur's thermometers stood only four degrees above the freezing point. I have since sown in the Isle of France some of this grain, and it produced more than any species of the country. The planters received my present with the greater gratitude, as this rice, which is more fruitful and better-tasted than any other, has no need of watering, and because, ripening twenty days sooner, it may be gathered and carried into the barn before the tempestuous season, when hurricanes often destroy whole crops of the other kinds. There was reason to hope, that these advantages would have induced the planters to cultivate the

‘ the dry rice with care ; but they left it to the
 ‘ management of unskilful slaves, who mixed
 ‘ it with other kinds, so that the Tonquinese
 ‘ rice ripening much sooner, the grain fell be-
 ‘ fore it was cut down, and this species was
 ‘ gradually lost in the island.’

The Tonquinese cultivate common rice almost in the same manner as it is cultivated on the coast of Coremandel. They cover the surface of their lands with water to the depth of a few tenths of an inch ; and when the rice is five or six inches in length, they pull it up, form it into small bundles, of four or five stalks each, and transplant them into large fields, at the distance of six inches one from the other. This labour is generally allotted to their women and children.

The Tonquinese employ only buffaloes in their agriculture. These animals, which are of a very large species, are more vigorous than oxen in warm countries, and they extricate themselves with less difficulty from the dirt and clay. They are yoked in the same manner as our horses. These people have no occasion for any machines to inundate their fields ; a chain of mountains hangs over their plains, from one end of the kingdom to the other, which abounds
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with springs and rivulets, that in their natural course water their grounds.

Next to rice, the most important object of cultivation in Tong-king is the sugar-cane. This country produces two kinds: the one is large, and grows exceedingly high, and its joints are at a great distance one from another; it always appears green, and contains abundance of juice. The other is smaller and shorter, and the joints are nearer to one another; when ripe, it is of a yellow colour, and affords less liquor than the first; but this liquor abounds with more sugar.

When the Tonquinese intend to plant sugar-canes, they begin by turning up the earth to the depth of two feet; they then plant two or three cane-shoots, a little inclined, and almost in the same manner as vines are planted in several parts of Italy. These slips are sunk about eighteen inches into the earth, and planted chequer-wise, at the distance of six feet. They choose the end of the rainy season for this operation.

Twelve or fifteen months after the cane has been planted, it is fit to be cut. When the juice is pressed out, they boil it for several hours, until some of the watery part is evaporated;

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they then transport it to the nearest market, and sell it in that state. The labour and profits of the Tonquinese planter end here. This sugar, which as yet resembles pure water, is purchased by merchants, who boil it again, throwing into the coppers some alkaline substances, such as the ashes of *musa* leaves, or calcined shells. These ingredients produce a considerable froth, which the refiner takes care to skim off. The action of alkali hastens the separation of the water from the sugar: at length, by force of boiling, the juice is reduced to the consistence of syrop; and when it begins to granulate, they pour it into a large earthen vessel, where they leave it to cool for about an hour. This syrop soon becomes covered with a thin, soft crust of a yellowish colour: after which, it is poured into a vessel of a conical figure.

As soon as the syrop appears to have acquired the consistence of salt throughout the whole vessel which contains it, they put it in tierces to whiten and purify it. The remaining operations are almost the same as those used in our West Indian islands.

The Tonquinese have few good fruits; the best are pine-apples, oranges, and a kind of red figs, which are every where esteemed. They
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have other figs much resembling those of Provence, both in taste and figure ; but, what is most extraordinary, is, that these figs do not grow on the branches : they spring up from the root of the tree, and sometimes in such abundance, that twenty men might easily satisfy their hunger with them.

Large trees are seen in Tong-king, the branches of which bear neither leaves nor fruit; they produce nothing but flowers. There is another kind, the branches of which bend naturally down to the earth, where they take root, and from which other trees spring up : the branches of the latter incline in the like manner, and shoot forth roots, as the former ; and these trees in process of time occupy so extensive a space, that thirty men might commodiously repose under their shade.

The Tonquinese cultivate the mulberry and varnish trees, cotton, tea, indigo, saffron and pepper ; they have few greens, and they seem to have little desire of procuring them ; they neglect the vine, although it is the natural production of their country ; but they employ great care in raising a plant called *t'ai*, which, being put into a state of fermentation, throws up a scum of a green colour, which is used for dying, and
which

which gives a beautiful and durable green. They believe that this plant is to be found no where but in Tong-king and Cochinchina.

Elephants are very common in Tong-king; more than five hundred of them are kept for the use of the king. The Tonquinese pretend that their flesh is good, and that the prince sometimes eats of it. Neither lions nor sheep are seen in this kingdom; but there are a prodigious number of stags, bears and tygers. The apes here are remarkable for their size and boldness; it is not uncommon to see them, to the number of two or three thousand, enter in a hostile manner the fields of the planter; eat what they can; afterwards roll large girdles of straw around their bodies, which they fill with rice; and return loaded with booty, in sight of the peasants, who dare not attack them. Among the birds of this country is a species of gold-finch, which sings so melodiously, that it is distinguished by the name of the *celestial bird*; its eyes sparkle like the most brilliant ruby; it has a round, sharp bill, an azure ring round its neck, and a small tuft of party-coloured feathers on its head, which adds greatly to its beauty. Its wings, when it is perched, appear variegated with beautiful shades of blue, green and yellow; but

but when it flies, they lose all their splendour. This bird makes its nest in the closest thickets, and breeds twice a year ; it conceals itself in time of rain ; but, as soon as the rays of the sun begin to dart through the clouds, it immediately quits its retreat, flutters round the hedges, and, by its warbling, proclaims to the labourers the return of fine weather. This bird is said to be a mortal enemy to the *ho-kien*, another singular bird, which is to be found only in marshes. As soon as it perceives the *ho-kien*, the feathers of its neck stand erect, it extends and agitates its wings, opens its bill, and makes a noise like the hissing of a serpent ; its attitude is that of a bird ready to dart on its prey : in short, its whole body indicates a kind of terror, mixed with fury ; but, whether it be, that it feels the inferiority of its strength, or whether such is its instinct, it contents itself with looking at its enemy with a fixed and disordered eye, without offering an attack.

The *ho-kien* has its wings, back and tail of a dazzling white ; its head is covered with a reddish down, and its belly is generally of a bright yellow, interspersed with gray and black spots. This bird, which is almost of the size of a quail,
never

never makes its nest but among reeds, and breeds only once a year.

This country abounds with game of all kinds, such as stags, antelopes, wild goats, peacocks, hares, pheasants, &c. Every person is free to hunt; but this diversion is dangerous, on account of the great number of elephants, rhinoceroses, tigers, and other voracious animals which inhabit the forests. The domestic animals raised here, are horses, for travelling; buffaloes, for tilling the ground; oxen, hogs, goats, fowls, geese and ducks.

C H A P. IV.

COCHINCHINA.

WE have already seen, in the second chapter, that Cochinchina had a share in the early revolutions of Tong-king; that, subject at first to the Chinese government, engaged afterwards in rebellion, and exposed to different usurpers, these two states had been compelled to return to their former dependance, after the successful expedition of General *May-ven*, about the year 50 of the Christian æra.

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The imperial authority, after its re-establishment, subsisted in Cochinchina till the year 263, when a nobleman, named *Kulien*, undertook to deliver his country, and to free it from a foreign yoke. He caused the Chinese governor to be massacred, and usurped the throne, of which he remained afterwards peaceful possessor. His grandson, *Fan-y*, had the imprudence during his reign to adopt a slave, named *Ouen*, born at *Kouang-nan* in Tong-king, whom he caused to assume the name of *Fan-ouen*. This obscure foreigner, admitted into the royal family, acquired soon, by this adoption and his own intrigues, an unlimited power. After the death of his benefactor, he found little difficulty of seizing the throne. To signalize the commencement of his reign, and to gain the esteem of his subjects by some glorious exploit, he entered Tong-king at the head of an army, took possession of *Kouang-nan*, his native country, and ravaged all the territories of *Tsin-hoa*. This expedition was made in the year of our æra 347.

The descendants of this successful usurper for a long while enjoyed the throne of Cochinchina. This royal line, called *Fan*, did not end until 653. We have little information respecting the reigns of these different princes: we only know, that

that they were very punctual in paying their tribute to the emperors. The Chinese history is also very defective with regard to the succeeding kings.

The prince who filled the throne in 1179 turned his arms against Camboya, entered it at the head of an army, and committed great devastations, without making any conquest. The king of Camboya for a long time dissimulated his keen resentment, that he might put himself into a better state of obtaining ampler and more certain revenge. He past eighteen years, without indulging in any act of hostility; but, in 1197, he attacked the king of Cochinchina, made him prisoner, and dethroned him; and, after ravaging his territories, established a lord of Camboya on the throne.—But this change of government did not long subsist.

The king of Cochinchina having learned in 1280 the revolution which had rendered the Mogul Tartars masters of all China, sent without delay to the new emperor, who had taken the name *Chir-fou*, deputies loaded with presents, in order to pay that prince homage. These deputies were honourably received; but the emperor did not content himself with tribute; he carried his pretensions farther; and resolved

resolved to send some of the *grandeés* of his court to Cochinchina, to form a tribunal there, which alone should be entrusted with the government of the kingdom. This plan was executed; but two years afterwards, *Pouti*, the king's son, being fired with indignation at seeing a council of foreigners give laws to Cochinchina, refused to acknowledge their authority, and prevailed on his father to imprison the *grandeés* who by order of the emperor composed this tribunal.

As soon as the emperor was informed of this outrage, he resolved on revenge. He caused a fleet to be immediately equipped in the ports of the province of Canton, in which he embarked a great number of Tartar and Chinese troops, under the command of *Sotou*. This fleet set sail, and arrived at Cochinchina. *Sotou* landed his army, marched towards the capital, and soon made himself master of it. The king and his sons, who were obliged to fly, took refuge in the mountains. Thence they dispatched secret orders, to assemble large bodies of troops in different places, while they fortified themselves in a small town, the gates of which were defended by some strong works, and batteries of cannon, called *batteries of Mahometan cannon*. They then
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privately put to death the Tartar and Chinese lords who composed the tribunal established by the emperor ; and their whole thoughts were employed in devising means to amuse *Sotou*, and to destroy his army. With this design, they sent rich presents to the general, for himself and his troops, at the same time assuring him, that they were disposed, for the future, to comply with the will of the emperor.

Sotou at first suffered himself to be deceived by this apparent submission ; but he was informed by a deserter, soon after, of the massacre of the Tartar and Chinese nobility, of the intrigues of the king and his son, and of the march of a formidable army which had orders to cut off his retreat. He perceived then, that he had no time to lose, made his troops advance, and laid close siege to the fortified town. The attack and defence were equally resolute ; but the disadvantage of the ground, and the obstinate resistance of the besieged, having occasioned a great slaughter among his troops, he thought it prudent to retire, lest he should lose his whole army.

The king of Cochinchina, who flattered himself that this repulse would render the emperor more moderate in his demands, sent a deputation

tion to him, of some of the grandees of his court, to assure him of his respectful submission; but he only sought to appease him for the present, in order to gain time. In this however he was disappointed; for the bad success of the expedition had so chagrined the Chinese monarch, that he refused to admit the ambassadors to his presence, and gave orders to his son, to assemble an army, and to lead them in person against the king of Cochinchina. *Sotou* was commanded at the same time to join the prince, that, by their united forces, they might entirely crush the enemy. However prudent these measures may appear, they were not attended with the desired success: all these preparations ended in a few acts of hostility, and some ravages committed by the troops of *Sotou*. The emperor *Chit-sou* died before he could revenge himself on Cochinchina; and the kings of that country maintained their independence, by paying the usual tribute, which they still send to the emperor.

The *Ming* having expelled the Mogul Tartars from China, the new emperor, chief of that dynasty, sent notice to the king of Cochinchina, of his accession to the throne, and, what had until that time been without example, caused

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sacrifices

sacrifices to be offered up in honour of the spirits of mountains, forests and rivers. *Itataba*, who was then reigning, sent his tribute to the new monarch, from whom he received magnificent presents. In 1373, having sent a fleet against some pirates who infested the seas, and having taken twenty of their ships, he presented to the emperor seventy thousand pounds weight of precious wood, which had been found in the captured vessels.—But the friendship between these two courts did not long subsist.

The king of Cochinchina, contrary to the advice, and even orders of the emperor, carried fire and sword into the territories of Tong-king. This war employed the rest of his reign, and continued under those of his successors. There are few examples of so long and bloody a war: it was not terminated until 1471, when, after a desperate and decisive battle, the king of Tong-king became absolute master of Cochinchina. His enemy had exposed himself too much in battle; he was taken prisoner, and the people of Cochinchina, being without resource, were obliged to submit to the conqueror.

The Chinese historians speak little of Cochinchina after this revolution; we however know, that it again recovered its independence, and

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continued afterwards to be governed, as it is at present, by its own kings. In 1671 the Tonquinese attempted an expedition against Cochinchina. The grand preparations which they had made, and an army of eighty thousand effective men, seemed to promise success and an easy conquest. The troops of Cochinchina amounted only to twenty-five thousand. The two armies engaged, and the battle continued three days; but, notwithstanding their superiority in number, the Tonquinese lost seventeen thousand men, and the enemy gained a complete victory. Since that time, the Tonquinese have remained peaceably within their own boundaries, while Cochinchina has aggrandized herself by subduing the mountaineers, and even the kings of *Tsiampa* and *Camboya*, whom she has compelled to become tributaries to her.

We shall not enter into any detail concerning the people of Cochinchina. As they have a common origin with the Tonquinese, they differ very little in their manner of living, laws and customs, which they have in a great part borrowed from the Chinese.

In four islands situated near the coasts of Cochinchina are found those celebrated nests so

much sought after for seasoning ragouts. They are made by a small bird that is almost of the size of our swallow, and are cemented with a kind of gum, the different layers of which may be separated in the same manner as the coats of an onion. When this gum has been dissolved in warm water, it is used for seasoning fish and dishes of various kinds; to sauces it communicates a most exquisite taste. To the east of these isles, there are five others, that are smaller; where prodigious numbers of turtles are found, the flesh of which is so delicate, that the Tonquinese and people of Cochinchina often fight desperate battles in order to take them from one another.

The commodities for which there is readiest sale at Cochinchina, are saltpetre, sulphur, lead, fine cloths, barred or flowered chints. Pearls, amber and coral were formerly in great request there; but at present the two last only are saleable; and this is not the case, unless the beads of coral are round, well polished, and of a beautiful red colour. With regard to amber, it must be extremely clear, the beads must be of an equal size, and not larger than an ordinary nut. The principal exports of Cochinchina are silks, sugar, ebony and Calamba-wood, those
 nests

nefts. before mentioned, gold in duft or in bars, which is fold for only ten times its weight in filver ; and laftly, copper and porcelain, transported thither from China and Japan.

European merchants feem to complain unjuftly of the demands made in Cochinchina for entrance, clearance and anchorage. Thefe duties are very trifling ; thofe even of the custom-house amount only to four per cent. It is true, that on the arrival of a fhip, nothing can be removed from her until fhe has been infpected ; the custom-house officers unload her, weigh and count the fmalleft pieces, and generally take poffeffion of what they find moft valuable, in order to fend it to the king, who keeps what he thinks proper, and returns the value. If the *king* only took this liberty, no great lofs would enfue ; but it is faid, that the *grandeess* of the court follow his example, and that they are not *quite* fo punctual in their payments. The principal part of the lading being thus difpofed of, the ordinary goods (which, had they been accompanied with valuable merchandize, would have had a ready market) can fcarce find a purchafer.

This inconvenience, though unavoidable does not however appear to be without re-

medy. When the Dutch sent to Cochinchina, from Surat and Coromandel, vessels loaded with cloths, lead and saltpetre, their cargoes were suffered to remain entire, because they had taken the precaution to pay every year a certain sum for each vessel that entered. Other nations might have had recourse to the same expedient; but, by attempting to free themselves from a very small duty, which it would have been prudent to pay, they gave a mortal stab to their commerce. The people of Cochinchina, for several years past, have been much more moderate; and whatever their exactions may be, they are by no means so great as those of the Tonquinese, whose trade however is still kept up merely by their continual intercourse with foreigners.

The Japanese is the only current money in Cochinchina: it is paid and received by weight. The money of the country, which is of copper, is as large as our common counters, of a round figure, and has a hole in the middle, by which it may be strung in the same manner as beads. Three hundred pieces are put on one side, and three hundred on another, which pass in Cochinchina for a thousand, because in six hundred there are found ten times sixty, which

which make a century among almost all the people of the east. There is no country perhaps where merchants are more liable to be deceived with regard to the value of money; this is owing to the pieces being unequal in figure and quality, and to the difficulty of determining their value, which is regulated only by a few characters that are stamp'd upon them. On one side they have four Chinese letters; on the other, nothing. Prudence requires, that they should have honest and skilful people to ascertain the goodness of these pieces, and to specify their value; otherwise, they run a great risque of becoming dupes to the merchants of Cochin-china, who make a great merit of being able to cheat an European.

A report has been spread throughout Europe, that when a trading vessel happens to run aground in Cochin-china, or to be driven into any of its harbours by stress of weather, the king seizes the cargo, if the rudder be broken. This report is entirely void of foundation. When a ship has been wrecked on the coasts of Cochin-china, she is much safer from pillage than any where else. Barks are sent immediately to the relief of the crew, and people are employed to drag the sea with nets, in order to recover the

goods that are lost; in short, neither labour nor expences are spared, to put the ship in the best condition possible. There are only two things that can hurt the trade of foreigners at Cochinchina; and one of these may be easily avoided. The first regards the clearing out of vessels. While the master is waiting, on the evening before his departure, or on the day fixed for sailing, in order to receive his dispatches, it often happens that he loses his voyage, which causes an immense loss, and often ruins a trader for ever. Care must be taken to solicit for a clearance a month before; and by using this precaution, one is certain of obtaining it, and of departing on the day appointed. The second, which is unavoidable, is the necessity of selling goods on credit, because payment is seldom made at the time stipulated. This however is contrary to the inclination of the prince; for, every merchant who is able to convey to him his complaints respecting these unjust delays, is sure of being immediately paid, and often even with interest.

CHAP.

C H A P. V.

THIBET.

THIBET is known under different names.

The Chinese call it *Tsang*; the Tartars, *Barantola*, *Bouttan* and *Tangout*. Both distinguish it also by the name of *The Kingdom of Lasa*, because it is in the country of *Lasa* that the *dalai-lama* keeps his court. This vast kingdom is reckoned to be six hundred and forty leagues in extent from east to west, and six hundred and fifty from north to south. Thibet is enclosed by the country of Kokonor, the provinces of Se-tchuen and Yun-nan, the kingdom of Ava, the states of the Mogul, Bukaria, and the great desert of Cobi.

We can discover nothing certain or distinct in the history of Thibet, till about the year 420. We are told, that a prince then existed who was known by the title of *Toufan*, who subdued the people of the provinces of Chen-si and Se-tchuen, and extended his conquests, so as to make himself master of Thibet. This conqueror and his successors reigned there for more than a century, without having any communication with China.

Long-

Long-ban, a *Toufan* prince, is the first sovereign of Thibet, who began about the year 634 to send ambassadors to China. Seven years after, the same prince espoused the emperor's daughter; and this alliance added so much to his power, that he was able to subjugate all those nations which were to the west of China. This power of the *Toufan* princes subsisted for near two hundred years; but it gradually declined, and was almost entirely annihilated about the year 907, towards the end of the dynasty of *Tang*. Several small states were then formed in Thibet. The priests of this country insensibly became possessed of vast domains; and the superiors of several monasteries, by degrees, rendered themselves so powerful, that they exercised an authority almost sovereign within their districts. It however appears, that there was always a prince who had the title of *King of Thibet*; but these princes, under the dynasty of *Song*, were tributary to China.

Thibet continued to decline more and more, until *Chi-tsou*, first emperor of the dynasty of *Yuen*, divided the country into several provinces, or departments, the principal of which was *Oussé-kang*—the most fertile part of Thibet, and that which enjoyed the mildest climate.



Lafa,

Lasa, now become the ordinary residence of the sovereign lama, is situated here. There was then in this province a bonze, or priest, named *Passepa*. The emperor conferred on him the title of prince, honoured him with a golden seal, and permitted him to establish tribunals in the country of *Oussé-hang*, and other parts of Thibet. He obtained also the titles of master or tutor to the emperor, doctor of the empire, head of the law, and even that of *ouang*, which signifies king or prince. His successors were honoured with the same titles, and were, like him, tributary to the emperors of China.

In 1414, about the middle of the reign of *Yong-lo*, eight other bonzes received from the emperor the title of *ouang*, with the same prerogatives as those before mentioned. They were styled great doctors, masters of the law, and zealous propagators of that law; but these pompous titles did not exempt them from paying the tribute which had been imposed on them.

The bonzes of Thibet, about the year 1425, assumed the title of *grand lamas*. The most powerful among them, named *Tsong-kepa*, made *Lasa* the place of his residence, and was acknowledged chief of all the lamas. It was he
who

who established the law respecting the *yellow cap*; for it must be observed, that there are two kinds of lamas, distinguished by *red* and *yellow caps*. His successor was the first who appointed a *typa* or prime minister, whom he entrusted with the government of his states. The next in order was the first who took the distinguished title of *dalai-lama*, by which he was raised far above the rest; for *dalai* signifies *morally and physically extended, great, and almost without bounds*.

The lama-princes were not yet however sole sovereigns of Thibet. About the beginning of the last century, a prince, named *Tsang-pa-ban*, possessed great part of it, to the west of Lasa. His power extended as far as the sources of the Ganges, and over the country of *Sirinigar*, which is watered by the same river. Father *Andrada*, a Jesuit, who in 1624 was at the court of this prince, assures us, that he was a zealous protector of the Christian religion, and that he seemed greatly inclined to embrace it. The Tartar history of the same period corroborates this circumstance; for it relates, that this prince despised the lamas, that he abandoned the law of the god *Fo*, and that he sought every opportunity of destroying it.

The

The dalai-lama, being highly incensed at not receiving the homage of *Tsang-pa-ban*, formed a league with the Tartars of Kokenor, whose prince, named *Kouchi*, entered Thibet at the head of a powerful army, attacked *Tsang-pa-ban*, defeated him, and took him prisoner, and, some time after, caused him to be put to death. To this Tartar prince the dalai-lama was indebted for his sovereignty over all Thibet. Far from appropriating to himself the fruits of his victory, *Kouchi* declared himself a vassal of the supreme chief of his religion, and was satisfied with receiving from him the title of *ban*, which he had never before enjoyed. This prince, to continue his protection to the dalai-lama, and secure to him the quiet possession of his new conquests, established himself, together with his troops, in the neighbourhood of Lasa. His sons had no great inclination for returning to a country that their father had abandoned: they followed his example, and remained in Thibet.

In 1642 the dalai-lama sent ambassadors to *Tsong-te*, father to the first emperor of the present dynasty of the Mantchew Tartars, threw himself under his protection, and paid him tribute. Ten years after, the dalai-lama himself went to Pe-king, and paid homage to the emperor.

peror. He was loaded with honours, received a golden seal and magnificent presents from the emperor, and was confirmed in his title of dalai-lama.

Kang-bi, being desirous of honouring the *tyta* or prime minister of the dalai-lama, declared him a prince in 1693, and granted him a golden seal. This minister however was far from being attached to the interests of the emperor. On the contrary, he was a traitor, who secretly betrayed him, and seconded the ambitious views of *Kaldan*, king of the Eleuthes, who was a declared enemy to the Mantchew Tartars. He even endeavoured to persuade the grand lama not to go to Pe-king, to which place the emperor had called him; and when the dalai-lama died, he kept that event so secret, that the emperor was not informed of it.—But all these intrigues were at length discovered in 1705. *Latfa-ban*, prince of the Tartars of Kokonor, caused this perfidious minister to be put to death. *Kang-bi*, informed of the crimes which he had committed, approved of the punishment he had met with, and sent some of the grandees of his court to Thibet, to govern it, in conjunction with the Tartar prince, whom he loaded with presents. He afterwards appointed
a new

a new dalai-lama, who was the sixth who had borne that title.

Tchong-kar, or the principal king of the Eleuthes, in 1714, made an irruption into Thibet, and committed the most horrid ravages. The Tartar prince, who endeavoured to oppose this torrent, was killed in combat ; and the celebrated pagod of *Poutala* was almost reduced to ashes. The king of the Eleuthes carried away from this pagod, and from all the others of the country, immense riches in gold, silver, copper, precious stones, silk stuffs, &c. He put a great number of the lamas to the sword, and sent several of them into Tartary, enclosed in sacks, which were thrown across the backs of camels. This prince pretended to be the only and real sovereign of Thibet ; and he ordered the lamas to renounce all their authority over the people, to retire to their monasteries, and to employ themselves only in saying their prayers.

The lamas immediately fled, and dispersed themselves on all sides. The dalai-lama lost no time to implore the protection of the emperor *Kang-hi* ; and the princes of Kokonor, whose country had been exposed to the same ravages, united with him in begging for relief. The emperor, moved by their importunate solicitations,

tions, immediately assembled a numerous army, commanded by experienced Tartar and Chinese officers, and placed one of his sons and a grandson at their head. This army marched into Kokonor, drove from thence the king of the Eleuthes, and entered Thibet, while another body of Chinese troops penetrated thither also by the province of *Se-tchuen*.

The dalai-lama was re-established, and the rest of the lamas were put in possession of their pagods. The remainder of the troops of the Eleuthes made their escape through the defiles of the mountains. Although good order and tranquillity seemed to be restored in Thibet, the emperor commanded some of the Tartar nobility to remain at *Lasa* and in *Kokonor*, to govern there in his name, and to watch the motions of *Tchong-ban*. The same plan of conduct was adopted and followed by the emperor *Yong-tching*, the son and successor of *Kang-hi*. He continued to keep up strong armies, that were always in readiness to oppose the inroads of the king of the Eleuthes. However, some lords of Thibet revolted in 1727, one of whom even took the title of governor-general of the country, and caused a Tartar prince of the fourth rank to be put to death.—But these slight commotions

motions were soon suppressed. *Kien-long*, the present emperor, raised, in 1739, to the dignity of prince of the second rank a person whom the emperor *Yong-tching*, his father, had appointed viceroy of Thibet. Peace has been since preserved there, and it appears to be now firmly established, as the Thibetians have nothing more to fear from the incursions of the Eleuthes, who, since 1759, have been subjects of the empire.

The tribute which the sovereign of Thibet sends to the emperor of China consists generally of gold or copper statues of the god *Fo*, perfumes, amber, coral, precious stones, woollen stuffs, and sword blades. The emperor also requires from the dalai-lama a certain number of vessels, or small pitchers, filled with water from the Ganges. Since the latter end of the reign of *Kang-hi*, the emperor has always had some of this water in his palace, and he even carries it with him when he travels.

A very extraordinary custom is sanctioned in Thibet, which permits women to have several husbands at one time. The degrees of consanguinity between the husbands are no obstacle to these unions; for a woman may marry all the brothers of a family; the children are di-

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vided

vided among them; the eldest has the first born, and the younger, those that are brought into the world afterwards. When the lamas are reproached for permitting and authorising this indecent custom, they plead in their excuse the scarcity of women in Tartary and Thibet. It is true, that more boys than girls are to be found in their families; but it may easily be seen, that the Tartars use this pretence in order that their women may be permitted to espouse several husbands.

• The dalai-lama does not reside in the city of Lasa, but on a mountain in the neighbourhood, called *Poutala*. On this mountain there is a great number of pagods, the most sumptuous of which he inhabits. He passes great part of his life on a kind of altar, where he sits motionless, in a cross-legged posture, on a large and magnificent cushion, and receives, with the greatest gravity, the adoration, not only of the Thibetians, but also of a prodigious multitude of strangers and pious pilgrims, who undertake long and difficult journies to go and worship him on their bended knees, and to receive his benediction. The grand lama salutes no one; he neither uncovers nor rises up to any person, whatever his rank may be; with the same
eye,

eye, he beholds at his feet the greatest princes and the meanest of their subjects. He contents himself with laying his hand on the head of his adorer, who imagines that he obtains, by this imposition alone, the remission of all his sins.

Next to the Thibetians, the Tartars are the most zealous worshippers of the grand lama; they arrive in crowds at *Poutala*, from the remotest corners of the country; even the weakest of the female sex are not terrified by the fatigues that inseparably attend these long journeys. When the army of the Eleuthes were ravaging the territories of Thibet, among the number of pilgrims then at *Lasa* was a Tartar princess, accompanied by her son, whose usual place of residence lay beyond the Caspian sea, between *Astracan*, *Saratoc* and the river *Jauk*. Surrounded by soldiers, and exposed to their insults, she found it necessary, in so dangerous a situation, to apply to the emperor for protection, who assigned her the revenues of some land in Tartary for her subsistence; and, having afterwards obtained permission for her to pass through Siberia, this prince sent her back to her own country, under a proper escort of Chinese officers.

This profound veneration, which draws so many people to Lasa, to prostrate themselves at the feet of the grand lama, is founded on the idea which they entertain of his great power and sanctity. They are fully persuaded, that all the divinity of *Fo* resides in him, that he is omniscient and omnipresent, and that he has neither need of information, nor occasion to ask questions, in order to discover the secret thoughts of men. They believe him to be immortal, and that, when he appears to die, his soul and his divinity only change their place of residence, and transmigrate into another body. All their care is then employed to discover the place where it hath pleased him to be born again; even some of the Tartar princes themselves have assisted in this important search; but they are obliged to be directed by certain lamas, who alone are acquainted with the signs by which the new-born god may be discovered, or rather, they only know what child the preceding dalai-lama appointed to be his successor.

Large pagods are frequently to be seen in Thibet, where the most distinguished of the lamas reside. They assume different titles of honour; that of *houtouctou* is one of the most venerable, and is never granted but to those
who

who are accounted living *Fos*. These *houtouctous* are not always fixed to the same place; they have liberty to reside wherever they please, and to choose for their abode whatever spot appears to them most agreeable. They are not even confined to Thibet; some of them are to be found in the neighbouring states, especially in Tartary.

The inhabitants of Thibet are not the only people who may attain to the dignity of lama. Tartars, and even Chinese, have aspired to the priesthood, and repaired to *Lasa*, in hopes of obtaining it. If they can get themselves admitted among the disciples of the grand lama, the number of whom is fixed at two hundred, they consider this admission as the commencement of their promotion, and as the first step towards dignity and power: the subaltern grand lamas are chosen from among these disciples. The *houtouctous*, however, whatever signs they may have in them of the presence of the god Fo, are not acknowledged as such until after having passed a certain time in the school of the grand lama. When they have arrived at this dignity, they live amidst splendour and opulence, and are continually surrounded by a crowd of adorers, who load them with presents.

The richest and most considerable of the Tartar lamas who inhabit Thibet are those whom the Chinese call *mong-fan*: they possess extensive domains to the north of the province of Yun-nan, between the beautiful rivers of *Kin-che-kiang* and *Vou-leang*. These lands were granted to them by *Oufan-guei*, who became master of Yun-nan when the Mantchew Tartars subdued China, in order to bring them over to his party, and that he might by their means gain the support of all the lamas of Thibet.

These lamas had great power in China while the Tartar family of *Yuen* were in possession of the throne. There are still to be seen at Peking several monuments which were erected in honour of the lamas of that time; but the Chinese having again become masters, under the dynasty of *Ming*, the lamas were expelled with the rest of the Tartars: they have however recovered a good deal of their consequence under the present family. Although the Mantchew Tartars had never any lamas, they no sooner undertook the conquest of China, than they protected them openly, through policy; and soon after, government caused magnificent pagods to be erected for them. This example was followed by a great number of princes, princesses

princesses and wealthy people, who seemed to vie with one another in their eager desire for building them temples ; and it is not astonishing, that, to possess all these pagods, the lamas have multiplied so much in China. They must even be rich there ; for the greater part of these lamas appear in public in vestments of red and yellow sattin, ornamented with the richest and most valuable furs. They are all mounted on excellent horses, and are followed by a number of domestics, proportioned to their rank as mandarins ; for the emperor permits them to carry a cushion and the other badges of dignity which belong to the quality of mandarin.

The lamas of Thibet are not so magnificent in their dress ; they wear only a napped kind of woollen stuff, called in China *pou-lou*, which is used for covering seats, because it generally lasts long, and retains its colour. The grand lama was seen at *Lasa* in 1717 clothed in a red dress of this stuff, having on his head a yellow cap, ornamented with gilding.

Besides this cap, the lamas have several bonnets, or tiaras, that are the distinguishing marks of the different degrees of honour to which they have arrived. The cap which strikes Europeans most, has a great resemblance to a bi-

shop's mitre : they wear it on horseback, as well as on foot ; but the cloven part of this kind of mitre descends directly to the middle of the forehead. The obligations which the office of lama imposes, are neither few nor trifling ; but there is no one among them who engages to discharge them all. They divide and share the burden. One takes the charge of observing one precept, and another obliges himself to practise another ; and so of the rest : they however have certain common prayers, which they chaunt in a very agreeable manner ; and they are all obliged to renounce the vanities of the world, to live in celibacy, and to have no concern with trade or commerce.

The language spoken in Thibet is entirely different from that of the Tartars, whether Mantchews or Moguls. It is almost the same as that of those people called *Si-fans* : the only difference consists in the acceptation of certain words, and some few particularities of pronunciation.

The physicians of Thibet are not destitute of skill ; and some of the astronomers of this country are acquainted with the motions of the heavenly bodies, and able to calculate eclipses ; but the lamas are generally very ignorant. It
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is rare to find any of them who understand their ancient books, or who are able to read them. This difficulty arises from the characters of these books being different from those used in Thibet and Tartary, and from the language in which they are written being now dead, as it is never used, either in speaking or writing.

The Thibetians have no fortified towns, or places of defence. Their cities, in general, are very small. *Lasa* itself, where the dalai-lama keeps his court, is rather a celebrated temple than a city.

C H A P. VI.

THE COUNTRY OF HA-MI.

THE country of *Ha-mi* is situated to the north-east of China, at the extremity of that desert which the Chinese call *Cha-mo*, and the Tartars, *Cobi*. It is only ninety leagues distant from the most westerly point of the province of Chen-si. This country was inhabited in the early ages by a wandering people, named *long*. About the year 950 before the Christian æra, they sent deputies to pay homage to the emperor

emperor of China, and presented some fabres by way of tribute. The civil wars by which China was torn about the end of the dynasty of *Tcheou* having prevented assistance from being sent to these people, they fell under the dominion of the *Hiong-nou*, who appear to have been the same as the *Huns*, and who at that time were a formidable nation. The Chinese several times lost and recovered the country of *Ha-nu*. In 131 (the sixth year of the reign of *Chun-ty*, of the dynasty of the eastern *Han*), the emperor kept an officer there in quality of governor. Under the following dynasties, the same vicissitudes were experienced: *Ha-mi* was sometimes united to the province of *Chen-si*, sometimes independent of it, and sometimes even of the whole empire. The situation of these people (separated by vast deserts from China, to which, besides, they had no relation, either in language, manners or customs) must have greatly contributed to facilitate these revolutions. All the tributary states of the empire having revolted in 610, that of *Ha-mi* followed their example; but it again submitted to the yoke, under *Tai-tsong*, second emperor of the dynasty of *Tang*, who had sent one of his generals with an army to reduce it. This great

prince paid particular attention to his new conquest. He divided it into three districts, and connected its civil and military government in such manner to that of the province of Chen-si, and other neighbouring countries, that tranquillity prevailed there during his reign and several of those that followed. Through *Ha-mi* all the caravans which went from the west to China, or from China to the west, were obliged to pass. The emperors, predecessors of *Tai-tsung*, were satisfied with causing wine to be transported from *Ha-mi* in skins carried by camels; but, *Tai-tsung*, says the Chinese history, *having subdued the kingdom of Ha-mi, ordered some vine-plants of the species called majou, to be brought him, which he caused to be planted in his gardens; he, besides, learned the manner of making wine, the use of which proved both serviceable and hurtful to him.*

Luxury and effeminacy having weakened the dynasty of *Tang*, the Mahometans (who had made a rapid progress in all the countries that are situated between Persia, Cobi and the Caspian sea) advanced as far as *Ha-mi*, which they conquered. It appears, that this country afterwards had princes of its own, but dependent on the Tartars, who successively ruled these
immense

immense regions. The *Yuen*, or Mogul Tartars, again united the country of *Ha-mi* to the province of *Chen-fi*; and this re-union subsisted until 1360, at which time the emperor formed it into a kingdom, on condition of its princes doing homage and paying tribute. The king of *Ha-mi* was honoured with a new title in 1404, and obtained a golden seal. After a contest of several years for the succession to the throne, the kingdom of *Ha-mi* fell a prey to the king of *Tou-culb-fan*. This yoke soon became uneasy to the people of *Ha-mi*: they revolted from their new masters, and made conquests from them in their turn. The new king whom they made choice of, did not long possess the throne: he was conquered and killed in a bloody battle which he fought with the king of *Tou-culb-fan*, who also perished some time after. Since this epocha, the country of *Ha-mi* has been successively exposed to anarchy, or governed by its own princes. The prince who filled the throne in 1696, acknowledged himself a vassal of the empire, and sent as tribute to *Pe-king* camels, horses and sabres. *KANG-HI* received his homage with the usual ceremonies, and published a diploma, which established the rank that the king of *Ha-mi* should hold among the

the tributary princes, the time when he should come to render homage, the nature of the presents necessary for his tribute, the number of auxiliaries he was bound to furnish in time of war, and the manner of his appointing a successor. All these regulations have subsisted till this time.

The country of *Ha-mi*, though furrounded by deserts, is accounted one of the most delightful in the world. The soil produces abundance of grain, fruits, leguminous plants, and pasture of every kind. The rice which grows here, is particularly esteemed in China; and pomegranates, oranges, peaches, raisins and prunes have a most exquisite taste; even the jujubes are so juicy, and have so delicious a flavour, that the Chinese call them *perfumed jujubes*. There is no fruit more delicate or more in request than the melons of *Ha-mi*, which are carried to Pe-king, for the emperor's table. These melons are much more wholesome than those of Europe, and have this singular property, that they may be kept fresh during great part of the winter*.

* Some of the seeds of these melons, brought to Paris in 1778, were sown the year following, and succeeded very well.

But

But the most useful and most esteemed production of the country of *Ha-mi*, is its dried raisins. These raisins are of two kinds. The first, which are much used in the Chinese medicine, seem to have a perfect resemblance to those known in Europe by the name of Corinthian. The second, which are in much greater request for the table, are smaller and more delicate than those of Provence. The Chinese authors perfectly agree with Messrs. *Lemery* and *Geoffroy*, respecting the virtue and qualities of these dried grapes or raisins; but they attribute so much more efficacy to those of *Ha-mi* than to those of China, that they prescribe them in smaller doses. They observe, that an infusion of the first is of great service in facilitating an eruption of the small-pox about the fourth day, when the patient either is or seems to be too weak; and to promote a gentle perspiration in some kinds of pleurifies, or malignant fevers. The dose must be varied, according to the age, habit of body and strength of the patient; and great care must be taken to administer this remedy seasonably and with judgment.

The emperor caused plants to be transported from *Ha-mi* to Pe-king, which were immediately planted in his gardens. As these plants
were

were cultivated with extraordinary care, under his own eyes, they have perfectly succeeded. The raisins produced by them are exceedingly sweet, and have a most exquisite flavour.

Although the country of *Ha-mi* (the latitude of which is $42^{\circ} 53' 20''$) lies farther towards the north than several of the provinces of France, we are assured, that its climate is more favourable to the culture of vines, and that it gives a superior degree of quality to the grapes. It never rains at *Ha-mi*; even dew and fogs are scarcely ever seen there; the country is watered only by the snow which falls in winter, and by the water of this snow when melted, which is collected at the bottoms of the mountains, and preserved with great care and industry. The method of drying grapes in *Ha-mi* is much simpler than that practised in the provinces of China. The people of *Chen-si* hold them over the steam of hot wine, and even sometimes boil them a few seconds in wine in which a little clarified honey has been diluted. In the kingdom of *Ha-mi* they wait until the grapes are quite ripe; they then expose them to the scorching rays of the sun; afterwards, pick them, and leave them in that manner until they are quite dry. However dry these grapes
may

may be, they become shrivelled, without losing any of their substance, and without growing flat : good raisins ought to be almost as crisp as sugar-candy.

The kingdom of *Ha-mi* contains a great number of villages and hamlets; but it has, properly, only one city, which is its capital, and has the same name. It is surrounded by lofty walls, which are half a league in circumference, and has two gates, one of which fronts the east, and the other the west. These gates are exceedingly beautiful, and make a fine appearance at a distance. The streets are straight, and well laid out; but the houses (which contain only a ground-floor, and which are almost all constructed of earth) make very little shew : however, as this city enjoys a serene sky, and is situated in a beautiful plain, watered by a river, and surrounded by mountains which shelter it from the north winds, it is a most agreeable and delightful residence. On whatever side one approaches it, gardens may be seen, which contain every thing that a fertile and cultivated soil can produce in the mildest climates. All the surrounding fields are enchanting; but they do not extend far; for on several sides they terminate in dry plains, where a number of
beautiful

beautiful horses are fed, and a species of excellent sheep, which have large flat tails that sometimes weigh three pounds. The country of *Ha-mi* appears to be very abundant in fossils and valuable minerals : the Chinese have, for a long time, procured diamonds and a great deal of gold from it; at present, it supplies them with a kind of agate, on which they set a great value. With regard to the inhabitants of this small state, they are brave, capable of enduring fatigue, very dexterous in all bodily exercises, and make excellent soldiers ; but they are fickle and soon irritated; and, when in a passion, they are extremely ferocious and sanguinary.

C H A P. VII.

THE ISLES OF LIEOU-KIEOU.

THESE isles (hitherto little known to geographers, who have been satisfied with marking their existence and latitude in their charts) form a powerful and extensive empire, the inhabitants of which are civilized, and ought not to be confounded with other

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savage

savage nations dispersed throughout the islands of Asia. Father *Gabil*, a Jesuit, has furnished us with some interesting details respecting these islanders, which he extracted from a Chinese relation, published in 1721, at the end of a voyage that was undertaken on the following account.—The emperor *Kang-hi*, having resolved, in 1719, to send an embassador to the king of *Lieou-kieou*, chose for this purpose one of the great doctors of the empire, named *Su-pao-koang*. This learned man departed from China in 1719, and returned to Pe-king in 1720, where, in the year following, he caused a relation of his voyage to be published in two volumes. It is in the first of these, that he gives an accurate and particular description of the isles of *Lieou-kieou*; and what he relates appears to be worthy of greater credit, because, being on the spot, he examined, as he himself says, according to the orders of the emperor, whatever he found curious or interesting, respecting the number, situation and productions of these isles; as also the history, religion, manners and customs of the people who inhabit them.

These isles, situated between Corea, Formosa and Japan, are in number thirty-six. The principal and largest is called *Lieou-kieou*; the rest have

have each a particular name. The large island extends from north to south almost 440 *lys**, and 120 or 130 from east to west; but, on the south side, the extent from east to west is not 100 *lys*. The south-east part of the island, where the court resides, is called *Cheouli*, and it is there, that *Kint-ching*, the capital city, is situated. The king's palace, which is reckoned to be four leagues in circumference, is built on a neighbouring mountain. It has four gates, which correspond to the four cardinal points; and that which fronts the west, forms the grand entry. The view which this palace commands is most extensive and delightful; it reaches as far as the port of *Napa-kiang*, at the distance of ten *lys*, to the city of *Kint-ching*, and to a great number of other cities, towns, villages, palaces, temples, monasteries, gardens, and pleasure-houses. It stands in longitude $146^{\circ} 26'$ east, and in latitude $26^{\circ} 2'$ north.

If we believe these islanders, the origin of their empire is lost in the remotest antiquity. They reckon up twenty-five successive dynas-

* The *lys*, as we have already said, is a measure used by the Chinese in estimating distances. Two hundred *lys* make sixty geographical miles, which are equal to one degree.

ties, the duration of which forms a period of more than eighteen thousand years. It would be useless to employ a single moment in pointing out the absurdity of these pretensions. It is however certain, that the existence of the country called *Lieou-kieou* was not known in China before the year 605 of the Christian æra. It was in the course of that year, that one of the emperors of the dynasty of *Souï*, having heard of these isles, was desirous of knowing their situation. This prince at first sent some Chinese thither ; but their expedition proved fruitless, as the want of interpreters prevented them from acquiring that knowledge which was the object of their voyage. They only brought some of the islanders with them to *Sigan-fou*, the capital of the province of *Chen-si*, which was the usual residence of the emperors of the dynasty of *Souï*. It fortunately happened, that an ambassador of the king of Japan was then at court. This ambassador and his attendants immediately knew the strangers to be natives of *Lieou-kieou* ; but they spoke of these isles as of a miserable and wretched country, the inhabitants of which had never been civilized. The emperor of China afterwards learned, that the principal island lay to the east of a city called
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at present *Fou-tcheou-fou*, which is the capital of the province of *Fo-kien*; and that, in a passage of five days, one might reach the large island where the king kept his court.

On this information, the emperor *Yang-ti* sent skilful men, accompanied by interpreters, to summon the prince to do homage to the emperor of China, and to pay him tribute. This proposal was very ill received. The king of *Licou-kieou* sent back the Chinese, telling them, sternly, that he acknowledged no prince to be his superior. This answer irritated the emperor, who, to obtain revenge, caused a fleet to be immediately equipped in *Fo-kien*, in which he embarked ten thousand men. This fleet set sail, and arrived in safety at the port of *Napa-kiang*. The army, spite of every effort made by the natives, landed on the island; and the king, who had put himself at the head of his troops to oppose the enemy, having fallen in battle, the Chinese pillaged, sacked and burnt the royal city, made more than five thousand slaves, and returned to China.

The emperors of the dynasty of *Tang*, those of the short dynasties that followed, and those of the dynasty of *Song*, although they were fully informed of every thing respecting the

Lieou-kieou isles, made no attempts to render them tributary. In 1291, *Chi-tsou*, emperor of the dynasty of *Yuen*, was desirous of reviving the pretensions of his predecessors. He fitted out a fleet to subdue these islands; but schemes of conquest had become disagreeable to the Chinese, since the disaster that befel their army in an expedition against Japan. The fleet of *Chi-tsou* went no farther than the isles of *Pong-hou*, and the western coast of Formosa, from whence, under divers pretences, they returned to the ports of *Fo-kien*.

It was only in 1372, under the reign of *Hong-vou*, founder of the dynasty of *Ming*, that these islands submitted voluntarily to the Chinese government. *Hong-vou* had sent one of the grandees of his court to *Tsay-tou*, who was then reigning at *Lieou-kieou*, to inform him of his accession to the throne. The Chinese nobleman had received particular instructions respecting this commission, and he acquitted himself of it with all the prudence and address of an able minister. In a private audience which he had with *Tsay-tou*, he exhorted this prince to declare himself a tributary of the empire, and laid before him the advantages he would derive from this step. His reasoning, supported
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by the power of his natural eloquence, made so much impresson on the mind of *Tsay-tou*, that he embraced the proposal made him, and sent immediately to the emperor to demand the investiture of his states.

Hong-vou received his envoys in amagnificent manner, and loaded them with presents. He solemnly declared *Tsay-tou* a vassal of the empire; and, after having received his first tribute (which consisted in valuable horses, aromatic wood, sulphur, copper, tin, &c.) he sent to this prince a golden seal, and confirmed the choice he had made of one of his sons for successor. The emperor afterwards sent thirty-six families, almost all from the province of *Fo-kien*, to *Lieou-kieou*. *Tsay-tou* received them, assigned them lands near the port of *Napa-kiang*, and appointed certain revenues for their use, at the same time that *Hong-vou* made them considerable remittances. These families first introduced into *Lieou-kieou* the learned language of the Chinese, the use of their characters, and the ceremonies practised in China in honour of *Confucius*. On the other hand, the sons of several of the grandees of the court of *Tsay-tou* were sent to *Nan-king*, to study Chinese in the imperial college, where they were treated with

distinction, and maintained at the emperor's expences.

The isles of *Lieou-kieou* had neither iron nor porcelain. *Hong-vou* supplied this want; he caused a great number of utensils of iron, and instruments to be made, which he sent thither, together with a quantity of porcelain vessels. Commerce, navigation and the arts soon began to flourish. These islanders learned to cast bells for their temples, to manufacture paper and the finest stuffs, and to make porcelain, with which they had been supplied before from Japan.

The celebrated revolution which placed the Tartars on the imperial throne of China, produced no change in the conduct of the kings of *Lieou-kieou*. *Chang-tché*, who was then reigning, sent ambassadors to acknowledge *Chun-tchi*, and received a seal from him, on which were engraven some Tartar characters. It was then settled, that the king of *Lieou-kieou* should pay his tribute only every two years, and that the number of persons in the train of his envoys should not exceed one hundred and fifty.

The emperor *Kang-bi* seemed to pay more attention to these isles than any of his predecessors. He caused a superb palace to be erected
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in honour of *Confucius*, and a college, where he maintained masters to teach the sciences and the Chinese characters. He also instituted examinations for the different degrees of the literati. He ordained, that the king of *Lieou-kieou* should never send in tribute rose-wood, cloves, or any other production which was not really of the growth of the country; but, that he should send a fixed quantity of sulphur, copper, tin, shells, and mother of pearl, which is remarkably pretty in these islands. He permitted, that, besides the usual tribute, he might present him horse-furniture, pistol-cases, and other things of the same kind, which these islanders are said to manufacture with great taste and neatness.

We could here give some account of the lives of the different princes who have reigned in *Lieou-kieou*; but, as the history of the nations tributary to China, does not properly belong to this work, we shall content ourselves with presenting a chronological table of these kings, taken from the relation of the Chinese doctor *Supao-koang*.

CHRONOLOGICAL TABLE

OF THE
KINGS OF LIEOU-KIEOU,

FROM THE

YEAR 1187 after J. CHRIST, to the present CENTURY.

Names of the Kings.	Began to reign A. D.	Age.	Years they reigned.
Chun-tien	1187	Died aged 72 years	51
Chun-ma-chuni, son of Chun-tien . . .	1238	Died aged 64 years	21
Y-pen, son of Chun-ma-chuni . . .	1249		
Yn-tiou	1260	Died aged 71 years	40
Ta-tching, son of Yn-tiou . . .	1301	. . . . .	19
Yn-tse, second son of Ta-tching . . .	1309	. . . . .	5
Yu-tching, fourth son of Yn-tse . . .	1314	. . . . .	23
Sy-oue, son of Yu-tching . . .	1337	Died aged 23 years	24
Tsay-tou	1350	. . . . .	46
Ou-ning, son of Tsay-tou . . .	1396		
Tse-tchao, son of Ou-ning . . .	1406	. . . . .	16
Chang-pa-tchi, son of Tse-tchao . . .	1424	Died aged 68 years	18
Chang-tchong, second son of Chang-pa-tchi	1440	Died aged 54 years	5
Chang-tseta, son of Chang-tchong . . .	1445	Died without children, aged 42 years	5
Chang-kin-fou, uncle, by the father's side, to Chang-tseta	1450	Died aged 52 years	4
Chang-tai-kieou, brother of Chang-kin-fou	1454	Died aged 46 years	7
Chang-te, third son of Chang-tai-kieou	1461	Died aged 29 years	9
Chang-y-ven	1470	Died aged 62 years	7
Chang-tching, son of Chang-y-ven . . .	1477	Died aged 62 years	50
Chang-tsing, third son of Chang-tching	1527	Died aged 59 years	29
Chang-y-ven, second son of Chang-tsing	1556	Died aged 45 years	17
Chang-yong, second son of Chang-y-ven	1573	Died aged 35 years	16
Chang-ning, grandson of Chang-tsing . . .	1588	Died aged 57 years	32
Chang-fong, descended from a brother of Chang-yong	1621	Died aged 51 years	20
Chang-hien, third son of Chang-fong	1641	Died aged 23 years	7
Chang-tche, brother of Chang-hien . . .	1648	Died aged 40 years	21
Chang-tching, son of Chang-bien . . .	1669	Died aged 65 years	41
Chang-pen, grandson of Chang-tching	1710	Died aged 34 years	3
Chang-king, son of Chang-pen . . .	1713		

IT is more than nine hundred years since the bonzes of China introduced at *Lieou-kieou* the worship of *Fo*, and the principal books belonging to their sect. This worship is at present the established religion both of the grandees and of the people. There is still to be seen in the royal city a magnificent temple, erected in honour of another idol borrowed from the Chinese, named *Tien-fey*, which signifies *celestial queen*, or *lady*. We shall speak of it when we come to the religion of the Chinese.

These islanders do not make promises or swear before their idols. When they have occasion to do this, they burn perfumes, present fruits, and stand respectfully before some stone, which they call to witness the solemnity of their engagements. Numbers of stones are to be seen in the courts of their temples, in most public places, and upon their mountains, which are entirely appropriated to this purpose. They have also among them women consecrated for the worship of spirits, who are supposed to have great influence over these beings. They visit the sick, distribute medicines, and recite prayers for their recovery.

They respect the dead as much as the Chinese, and they are no less ceremonious in wearing

ing mourning ; but their funerals are neither so pompous, nor attended with so much expence. Their coffins, which are of an hexagonal or octagonal figure, are three or four feet high. They burn the flesh of the bodies of their dead, and preserve only the bones. They never offer provisions to them ; they are contented with placing lamps round them, and burning perfumes.

Different families are distinguished in *Licou-kieou* by surnames, as in China ; but a man and a woman of the same surname cannot be united in marriage. The king is not permitted to marry but in the three grand families, which always enjoy the highest offices. There is a fourth, of equal distinction to the three former ; but neither the king nor the princes contract any alliances with this family ; for it is doubtful, whether it be not sprung from the same stem as the royal line.

A plurality of wives is allowed in these isles. Young men and young women enjoy the liberty of seeing one another, and of conversing together ; and their union is always in consequence of their own choice. The women are very reserved ; they never use paint, and wear no pendants in their ears ; they collect their hair

hair on the top of their heads, in the form of a curl, and fix it in that manner by means of long pins made of gold or silver.

Besides the vast domains which the king possesses, he receives the produce of all the sulphur, copper and tin-mines, and of the salt-pits, together with what arises from taxes. From these revenues he pays the salaries of the mandarins and officers of his court. These salaries are estimated at a certain number of sacks of rice; but under this name is comprehended whatever the king gives in grain, rice, silk, cloth, &c. The whole is valued according to the price of the sacks of rice.

There are here, as in China, nine orders of mandarins, who are distinguished by the colour of their caps, or by their girdles and cushions. The greater part of the titles of these mandarins are hereditary in their families; but there are some which are only bestowed upon merit. In the royal city there are tribunals established for managing the revenue and affairs of the principal island, and of all the others which are dependant on it. The latter have agents, who reside at court. There are also particular tribunals for civil and criminal matters; for whatever concerns the families of the grandees and
3 princes;

princes; for the affairs of religion; for inspecting the public granaries, king's revenues, duties; for commerce, manufactures, civil ceremonies, and for navigation, public edifices, literature, and war.

The vessels that are built in this country are greatly valued by the people of China and Japan. In these the natives go not only from one island to another, but also to China, Tong-king, Cochinchina, Corea, *Nanga-sa-ki*, *Satsuma*, the neighbouring isles, and to Formosa, where they dispose of their different commodities. Besides those articles of commerce, which their manufactories of silk, cotton, paper, arms, copper utensils, &c. furnish them, they also export mother of pearl, tortoise and other shells, coral and whet-stones, which are in great request both in China and Japan.

Three different languages are spoken in the isles of *Lieou-kieou*, none of which is either that of China or Japan. The language of the large island is the same as that of the neighbouring isles; but it differs from those of the isles which lie to the south-west and north-east. Letters, accounts, and all the king's orders, are written in Japanese characters, and in the language of the country; books of morality, history, medicine,

cine, astronomy and astrology, are written in Chinese characters. The distribution of the year, and the division of time, are the same in *Lieou-kieou* as in China. The people here follow the calendar of the empire; and the words they use to express hours, days, years and the signs of the zodiac, have exactly the same signification.

Their edifices, temples, and the palace of their kings, are built after the Japanese manner; but the houses of the Chinese, the hotel of their embassador, the imperial college, and the temple of the goddess *Tien-ty*, are built after the Chinese. In many of their temples and public buildings, there are tables of stone or marble, on which are engraven Chinese characters in honour of Chinese emperors, from *Hong-vou* to the present time. Chinese inscriptions are also to be seen on their triumphal arches and in the king's palace; several are even found in Japanese characters, and some, but the number is few, in those of India.

The natives of *Lieou-kieou* are, in general, mild, affable and temperate; they are active and laborious, enemies to slavery, and detest falsehood and dishonesty. Excepting the grandees, bonzes and Chinese established at *Lieou-kieou*,

few of the inhabitants of these islands can either write or read. If it happens, that any of the peasants, artists or soldiers can do either, they are obliged to shave their heads, as the bonzes. All others have a kind of tuft on the top of their heads, around which is a circle of very short hair. These people are fond of games and diversions. They celebrate, with great pomp and splendour, those festivals that are instituted in honour of their idols, and those which are appointed for the ending and commencement of the year.

Great harmony prevails among families and individuals, which they take care to preserve by frequent repasts, to which they invite one another. Suicide is unknown among these islanders; and they are free from those crimes that are common in the isles situated to the north-east of them, which, being nearer to Japan, have adopted the vices of its inhabitants, as well as their manners and customs.

B O O K IV.

NATURAL HISTORY OF CHINA.

C H A P. I.

CLIMATE OF CHINA; ITS MOUNTAINS,
LAKES AND RIVERS.

CHINA is so extensive, that all its provinces cannot enjoy the same temperature; their climate, and the nature of their soil, are therefore various, according as they are nearer or more remote from the south; severe cold is felt at Pe-king, while the southern provinces are exposed to excessive heat: the air however is in general wholesome, and the people commonly live to a great age.

The principal mountains of China are those in the northern and western parts of the empire. The latter are rendered fruitful by the labour

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and industry of the Chinese husbandman ; but the former, which are barren and rocky, being incapable of improvement, remain without cultivation. Those of the provinces of Chen-si, Ho-nan, Quang-tong and Fo-kien, shew few signs of culture ; but they are covered with forests that abound with tall, straight trees of every species, which are fit for building, and particularly adapted for masts and ship-timber. The emperor uses them for his private edifices ; and he sometimes procures from these mountains enormous trunks, which he causes to be transported to the distance of three hundred leagues, both by land and water carriage, to be employed in his palace, or for public works. Other mountains are no less useful, on account of the quicksilver, iron, tin, copper, gold and silver mines which they contain. Wisdom and political foresight have long prevented the latter from being opened. The prudent chiefs of the early dynasties, well aware that artificial and ideal riches could not form a solid base for the happiness of states, were afraid of opening these sources of luxury, lest the people should be induced to neglect the natural riches of their soil, by applying to other labours than those of agriculture. About the commencement of the

fifteenth century, the emperor *Tching-tsou* caused a mine of precious stones to be shut, which had been opened by a private individual. *Useless labours*, said this prince, *produce sterility; a mine of precious stones does not furnish corn*. At present, the Chinese are not so scrupulous; and it is certain, that they carry on a great trade in gold.

The Chinese relate some singular and extraordinary phenomena of their mountains, which give us just reason to suspect them of credulity. *There are several*, say they, *which produce nothing but useful and salutary herbs, and where nothing else will grow*. They assure us, that others have the property of rendering those immortal who retire to them; that a mountain of Chen-si, which has the figure of a large cock, crows sometimes so loud, that it may be heard at the distance of three leagues; that another, in the province of Fo-kien, trembles when the heavens threaten a storm, and moves backwards and forwards, in the same manner as a tree agitated by the wind. Another is seen, in the province of Kiang-si, called *The Dragon Tyger*, because the bonzes pretend, that its summit, which has the figure of a dragon, darts upon the lower part, which resembles a tyger. But the Chinese admire, above all others, a moun-

tain of Fò-kien, the whole of which is an idol, or statue of the god *Fò*. This colossus is of so monstrous a size, that each of its eyes is several miles in circumference, and its nose, several leagues in extent. It is very extraordinary, that the Chinese, who consider a flat nose as a beauty, should have given their favourite idol a nose of so prodigious a length. It evidently appears, that the shape of this mountain is not the work of art. What they relate of a mountain of Chen-si is no less wonderful : it vomits up flames, and excites rain, wind and storms, whenever any one beats a drum or plays on a musical instrument near it.

The principal lakes of China are the *Tong-ting-hou*, situated in the province of *Hou-quang*, which is more than eighty leagues in circumference ; the *Tai-hou*, part of which extends into *Kiang-nan* ; the *Hong-tse*, and the *Kao-yeou*, of the province of *Kiang-nan* ; and the *Poyang-hou*, formed in *Kiang-si* by the confluence of four considerable rivers, which, like the sea, is subject to tempests and storms. This lake is near an hundred leagues in length.

Among an infinitude of great and small rivers that water this vast kingdom, there are two particularly celebrated. The first is the *Yang-*

Yang-tse-kiang, or *Son of the Sea*. It has its source in the province of *Yun-nan*, traverses those of *Hou-quang* and *Kiang-nan*, and, after having watered four provinces, through an extent of four hundred leagues, it throws itself into the eastern sea, opposite the isle of *Tsong-ming*, which is formed by the sand accumulated at its mouth. The Chinese say, proverbially, *The sea has no shore, and the Kiang is without a bottom*. Before *Nan-king*, and at the distance of more than thirty leagues from its mouth, this river is half a league broad. The navigation of it is dangerous, and numbers of vessels are lost in it almost every day. It flows with great rapidity, and forms in its course several islands, which are beneficial to the province, on account of the multitude of reeds, from ten to twelve feet in height, which they produce, and which are used for fuel in all the neighbouring cities. But when the *Kiang* is swelled by torrents from the mountains, it becomes so impetuous, that it overflows and carries away the greater part of these islands, and forms others from their wrecks in those places of its bed where it leaves them.

The other great river of China is the *Hoang-ho*, or *Yellow River*. The Chinese give it this

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name,

name, because the clay and sand which it washes down, especially in time of rain, make its water appear of a yellow colour. It arises in the mountains which border the province of *Te-tchuen* on the west, and, after a course of nearly 600 leagues across Tartary and China, discharges itself into the eastern sea, not far from the mouth of the Kiang. It is very broad and rapid ; but it is so shallow, that it is scarcely navigable. It often happens, that it overflows its banks, and buries whole villages; and it has been found necessary, in order to confine it, to raise, in several places, long and strong dikes, which however do not entirely free the cities in its neighbourhood from the dread of its inundations. For the same reason, the people of the province of *Ho-nan*, the land of which is exceedingly low, have taken the precaution to surround most of their cities, at the distance of three furlongs, with strong ramparts of earth faced with turf.

The ingenuity which the Chinese display in turning the happy situation of their lakes and rivers to the greatest advantage, is worthy of admiration. One of their principal works for the convenience of commerce, is the celebrated canal which reaches from Canton as far as Peking, and which forms a communication between

tween all the southern and northern provinces. This work, which is called *The Royal Canal*, is six hundred leagues in length; and its navigation is no where interrupted but by the mountain *Meiling*, where passengers are obliged to travel ten or twelve leagues over land. They however have no occasion to quit their barks when they direct their course through the provinces of Quang-si and Hou-quang. It may easily be perceived, what immense labour it must have cost, to form a communication between so many rivers, and how many obstacles must have occurred in the execution of a canal of so great extent; works of various kinds, locks, dikes, and moles of cut stone, have every where overcome the resistance of nature. In this principal canal, a number of others end, which stretch out into the country, and form a communication between the neighbouring cities, towns and villages. The greater part of those private canals have been executed by the industry of the inhabitants of these cities and towns, who have spared neither labour nor expences to procure themselves the valuable advantage of having an easy conveyance for their goods into all the provinces of the empire. The patience and perseverance of the Chinese in these useful enter-

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prizes,

prizes, have even surmounted obstacles that perhaps would have discouraged any other people. Such, for example, is part of a canal which conducts from *Chao-hing* to *Ning-po*. Near these cities, there are two canals, the waters of which do not communicate, and which differ ten or twelve feet in their level. To render this place passable for boats, the Chinese have constructed a double glacis of large stones, or rather, two inclined planes, which unite in an acute angle at their upper extremity, and extend on each side to the surface of the water. If the bark is in the lower canal, they push it up the plane of the first glacis, by means of several capstans, until it is raised to the angle, when, by its own weight, it glides down the second glacis, and precipitates itself into the water of the higher canal, with the velocity of an arrow. It is astonishing, that these barks, which are generally very long and heavily laden, never burst asunder when they are balanced in the air upon this acute angle. However, we never hear that any accident happens in this passage. It is true, they take the precaution of using for the keels of these barks a kind of wood which is exceedingly hard and proper for resisting the violence of such an effort.

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We shall relate a remarkable phenomenon of a Chinese river, which was observed by Father *le Couteux*, a French missionary. This river flows towards *Che-pai*, a large village situated below *Ngan-lo* in the province of Hou-quang. ‘Some leagues above the village of *Che-pai*,’ says this missionary, ‘the river becomes considerably smaller although none of its waters flow into any other channel; and eight or nine leagues below, it resumes its former breadth, without receiving any additional supply but what it gets from a few small rivulets, which are almost dry during the greater part of the year; opposite *Che-pai*, it is so much diminished, that, excepting one channel, which is not very broad, I have passed and repassed it several times by the help of a common pole. I was always surprised to find this river so shallow and narrow in that place; but I never thought of inquiring into the cause of it, until the loss of a bark belonging to a Christian family afforded me an opportunity. In that place where the river diminishes almost of a sudden, it flows with great impetuosity; and where it resumes its former breadth, it is equally rapid. At the sixth moon, when the water was high and the wind strong, the bark I have mentioned,

' tioned, arriving above *Che-pai*, was driven on
 ' a sand-bank; for, between these two places,
 ' the river is full of moveable sands, which are
 ' continually shifting their situation. The master
 ' of the boat dropt his anchor, until the wind,
 ' should abate and permit him to continue his
 ' voyage; but a violent vortex of moveable
 ' sand, which was cast up from the bottom of
 ' the river, laid the bark on its side; - a second
 ' vortex succeeded; then a third; and after-
 ' wards a fourth, which shattered the bark to
 ' pieces. When I arrived at the place where this
 ' bark had been lost, the weather was mild and
 ' serene; I perceived eddies in the current every
 ' where around, which absorbed and carried to
 ' the bottom of the river whatever floated on its
 ' surface; and I at the same time observed, that
 ' the sand was violently thrown up with a vor-
 ' tical motion. Above these eddies, the water
 ' was rapid, but without any fall. In the place
 ' below where the river resumes its usual
 ' breadth, there were no eddies to be seen; but
 ' the sand was thrown up in the same violent
 ' manner, and in some places, there were water-
 ' falls, and a kind of small islands, scattered at
 ' some distance one from another. These islands,
 ' which appear above the surface of the wa-
 ' ter,

ter, are not solid earth ; they consist only of
branches of trees, roots, reeds and herbs that are
collected and united together. A Christian of
that place, who was in my bark, pointed them
out to me, and told me, that these boughs rose
up from the water, and that no one knew
from what place they came. He informed me,
that these masses, which were forty or fifty
feet in extent on that side where we passed,
were immovable, and fixed to the bottom of
the river ; that it was dangerous to approach
too near them, because the water formed
whirlpools every where around them ; that,
however, when the river was very low, the
fishermen sometimes ventured to collect the
bushes that floated on its surface, which they
used for fuel.

My conjecture concerning this phenomenon is as follows : I am of opinion, that, at
the place of the river which is above *Che-pai*,
the water falls into deep pits, from which it
forces up the sand with that vortical motion ;
and that it flows under ground to the other
place, eight or nine leagues below, where it
carries with it all the boughs, weeds and roots
which it washes down in its course, and thus
forms those islands which appear above its
surface.

‘ surface. We know there are some rivers that
 ‘ lose themselves entirely, or in part, in the
 ‘ bowels of the earth, and which afterwards
 ‘ arise in some other place ; but I believe there
 ‘ never was one known to lose part of its water
 ‘ below its own channel, and again to recover
 ‘ it at the distance of some leagues.’

C H A P. II.

POPULATION OF CHINA.

THE ancient prejudices of Europe against China are not yet entirely obliterated. Although the relations which we have of this empire are numerous, and though the different accounts given by French, Italian, Spanish, Russian and German writers, seem perfectly to agree, we still suspect, that a good deal of exaggeration is mixed with truth in what travellers relate to us concerning this remote nation. One of those things which have been thought most incredible and contradictory by Europeans, is the prodigious population of China. Father Amiot has been at great pains to investigate this point, which hitherto has been examined with
 too

too little attention. It is evident from his calculations, that China contains at present two hundred millions of inhabitants. This enormous population may appear astonishing ; but, when we have weighed the proofs and followed the reasoning which this learned missionary makes use of, we shall find that his account is by no means exaggerated. The lists and documents on which this interesting discussion is founded, are taken from a Chinese book, entitled *Tai-fing-y-toung-tche—An Account of what is essential to be known respecting China*. This work was composed and arranged by order of the present emperor KIEN-LONG, and published in the eighth year of his reign, in more than an hundred volumes, enclosed in twenty-four *tao*, or covers. This Chinese book is one of those which are found in the king's library at Paris. The book entitled *Y-toung-tche* shews only the number of those taxable in every province of the empire ; but, by knowing this number, we may nearly ascertain that of the individuals who compose the nation.

STATE

STATE OF THOSE TAXABLE IN THE DIFFERENT
PROVINCES OF CHINA, IN THE EIGHTH YEAR
OF THE REIGN OF KIEN-LONG, OR IN 1743.

Provinces.	Number of those taxable.
Pe-tcheli, <i>the city of Pe-king not included</i>	3,340,553
Chang-tong	2,431,986
Quang-tong, or Leao-tong	47,124
Kiang-nan, <i>divided into</i> } Kiang-sou	2,917,707
two provinces, } and Ngan-hoei	2,435,566
Ho-nan	2,527,456
Chan-fi	1,793,895
Tche-kiang	3,124,798
Chen-fi	2,252,549
Kan-sou (<i>this is a part of Chen-fi</i>) <i>comprehends</i> <i>the Chinese families established without the</i> <i>great wall</i>	708,258
Kiang-fi	1,336,270
Quang-tong, <i>commonly called Canton</i>	1,201,320
Quang-fi	228,690
Hou-quang, <i>divided into Hou-pe and Hou-nan</i>	852,970
Yun-nan	237,965
Kouei-tcheou	51,089
Se-tchuen	3,036,342
<hr/>	
By adding all these sums, we shall have, for the whole number of those who paid taxes, twenty-eight mil- lions, five hundred and sixteen thousand, four hundred and eighty-eight	28,516,488

But it must be remarked, that; by the word *taxable*, which the political code of the Chinese expresses by that of *Jin-ting*, the heads of families only are understood. When they have occasion to mention the number of individuals, the

the Chinese make use of the word *mouths*, and say, for example, that such a city, village, or hamlet, contains so many mouths. If a family consists of ten or five mouths, or even of two, the name of the head is only enrolled, because it is the head alone whom they consider as taxable. They reckon neither women, children nor domestics, much less slaves. The Chinese think that they come pretty near the truth, when they allow the number of six mouths to each family. Besides, long experience has convinced the mandarins, to whom the care of numbering the people, whether in great or in small cities, is assigned, that they must keep to this calculation, which is the most accurate for China. But let us be contented with a lower calculation, and let us suppose that there are only five mouths in each Chinese family. If we multiply the number of *taxables*, or heads of families, which the *Tribunal of Subsidies* presented to the emperor in 1743, we shall have, for the total of the mouths that compose the families of the taxables, an hundred and forty-two millions, five hundred and eighty-two thousand, four hundred and forty.

Father Amiot assures us, that it would not be exaggeration to say, that this number is only
one

one half of the people contained in China. That we may be able to judge of the truth of this assertion, it will be necessary to enter into details, and to make the following observations.

The mandarins are not included in the number of those taxable; and these mandarins, in a country of so great extent as China, must be (as they are indeed) very numerous. We shall only mention the principal; that is to say, those who hold some rank in the empire, and who have a great many others subordinate to them, who also enjoy several immunities and privileges. These principal mandarins are the governors-general of provinces, eleven of whom have the title of *tsong-tou*, and fifteen, that of *hiun-fou*. Next to them, are the treasurers-general, in number nineteen; after these, come the eighteen lieutenants-general of the Tribunal of Crimes; the seventeen inspecting judges, appointed for whatever concerns the *litterati*; and one hundred and thirteen travelling commissaries, whose business is to watch over the conduct of the governors of cities. All these grand mandarins have others under them, distinguished by different titles, who act as their counsellors, and assist them in the administration of the affairs of their respective districts.

The

The treasurers-general have under them twenty-three mandarins. The lieutenants-general of the Tribunal of Crimes have forty assistants for general affairs, eighteen who visit prisons, and twenty-seven to make informations according to law. The travelling commissaries have under their command eleven mandarins, who are obliged to lay before them the state of the different public magazines which they visit.

After these officers, who have a general power of inspecting all the provinces of the empire, come the governors of cities of the first, second and third class. The number of the first is one hundred and seventy-nine; they have under them two hundred and four mandarins styled *toung-tche*; one hundred and seventy-six who have the title of *toung-pan*; two hundred and twenty, who have that of *king-ly*; seventy-three, called *see-you*, who inspect the prisons, and manage every thing that relates to prisoners; ten *choui-ta-che*, who have the care of the general custom-houses of the district; twelve *fou-choui-ta-che*, who have the charge of those in the city; five *tsang-ta-che*, who survey the public granaries; and an hundred and eighty-six, who have the inspection of schools.

The governors of cities of the second class are in number two hundred and eleven ; they have under them sixty-four *tcheou-toung* ; ninety *tcheou-pan* ; two hundred and twenty-four *ly-mou* ; four *kou-ta-che*, to visit the public magazines ; four *choui-ta-che*, for the management of the custom-houses ; four *tche-li-ting*, and two hundred and seventeen *hio-tching*, to inspect schools.

The governors of cities of the third class are in number twelve hundred and ninety-nine ; they have under them four hundred and eighteen *hien-tcheng* ; eleven hundred *kiao-yu* ; one thousand five hundred and twenty *huin-tao* ; an hundred and eight *tchou-pou* (these three last orders of mandarins have no concern with anything but the literati and schools) ; nine hundred and sixty *hien-kien*, to conduct the affairs of the villages ; twelve hundred and ninety-seven *tien-che* ; seven *choui-ta-che*, to inspect the custom-houses of the city ; eight *tsang-ta-che*, to survey the public granaries ; fifty-five *y-tchen*, who have the management of the post-offices ; and forty-four *tcha-koan*, who have the care of the sluices.

If we add all these together, we shall find that the whole number of mandarins appointed by

by the emperor for the administration of the affairs of all the provinces, amounts to 8,965. But there is still a great number of inferior rank who are appointed by the great mandarins. Although the political almanack makes no mention of them, we must however include them in our reckoning, as well as other subaltern officers whom they employ, because they are not comprehended in the list we have given of those taxable. By supposing their number to be ten times greater than that of their superiors, we shall even then be below what it in reality is. We must therefore add 89,650 to the preceding number 8,965, and we shall have, for the total of the mandarins, both superior and subaltern, who are dispersed throughout the provinces of the empire, 98,615. But all these individuals are accounted heads of families; and, as we have allowed the number of five mouths to each family, if we make the same allowance for those of the mandarins, the result will be 493,075 mouths, which we must still add to the number 142,582,440, which we have already found, and the whole amount will be one hundred and forty-three millions, seventy-five thousand, five hundred and fifteen.

The literati form the most distinguished part of the Chinese nation. Since the dynasty of *Han*, that is to say, for two thousand years back, they have constantly held the chief rank in the empire ; and it is always from among them that masters are chosen for the education of youth ; ministers, for the administration of public affairs ; and magistrates, for judging the people ; in a word, the literati are, in some measure, the soul of the Chinese nation, since it is from them alone, that it receives its moral existence, and its civil and political being. The literati, then, must be very numerous in a state where they enjoy every distinction attached to pre-eminence, and where every thing favours their increase. The justness of this conclusion is demonstrated by facts. Since learning in China is the only means that conduct to honours, it is necessary, that those who aspire to them, should cultivate letters ; and they must make it appear, that they have cultivated them, with success, before they can obtain any civil employment. To guard against imposition in this respect, government has fixed, for every city of the first, second and third class, the number of literati who can be legally promoted : every year to the first degree of literature, which is

is that of *seou-tsai*, and which answers to bachelor of arts in our universities. Every *seou-tsai* is accounted noble, and is never enrolled among the taxables. We must therefore endeavour to ascertain their number nearly, if we wish to know that of the inhabitants of China. Several pages, and even whole volumes, might be filled with the names of the cities alone which are obliged to furnish every year their fixed number of graduates. All this list of names is to be found in the political almanack which is printed at Pe-king four times a year. We shall content ourselves with adding the different numbers of *seou-tsai*, which each of the cities of a province is obliged to furnish; and we shall place the sum total opposite their respective provinces.

B b 3

Names

Names of the Provinces.	Number of the Sieou-tsai.
Pe-tcheli	2496
Kiang-sou	1410
Ngan-hoei	1285
Kiang-fi	1356
Tche-kiang	1877
Fou-kien	1166
Hou-pe	1102
Hou-nan	1184
Ho-nan	1669
Chang-tong	1867
Chan-fi	1559
Chen-fi	1127
Kan-sou	938
Se-tchuen	1446
Quang-tong (<i>Canton</i>)	1343
Quang-fi	973
Yun-nan	1199
Kouei-tcheou	704
TOTAL	24701

There are, then, in China twenty-four thousand seven hundred and one individuals who are every year introduced to the first degree of literati; and we may safely suppose the number of those admitted before, to be at least twenty times as great. According to this estimation, there are always in China 494,020 literati, who have taken degrees, and who, consequently, are not

not included among the taxables. These literati are heads of families; and we have supposed each family, according to the Chinese expression, to contain *five mouths*. If we multiply the above number of literati by five, we shall have, for the number of mouths, 2,470,100. If these two millions, four hundred and seventy thousand, one hundred mouths, are added to our former number one hundred and forty-three millions, seventy-five thousand, five hundred and fifteen, the amount will be one hundred and forty-five millions, five hundred and forty-five thousand, six hundred and fifteen.

Next to the literati, are the military, who also enjoy immunity, and are not comprehended among the taxables. F. Amiot, for political reasons, which may be easily guessed, never ventured to make application to any of the tribunals who keep a register of the troops maintained in the empire: the inquiry of a stranger respecting so delicate a point, would, no doubt, have alarmed the weakness of the Chinese; but, by proceeding in the same manner as we have done to find the number of the literati, we may approach near enough the truth for our present purpose. The following details are extracted from the military almanack,

nack, which is also published four times a year at Pe-king. In this almanack are contained the names, titles, places of abode, and the number of all the officers of the Chinese militia. This number being known, we may thence partly ascertain that of the foldiers.

The officers who command all the troops of a province, are called *ty-tou*, and are in number 19. Other officers, subordinate to the *ty-tou*, who command troops in the different cities of each province, are distinguished by different titles.

Officers who have the title of	Tfoung-ping	65
	Fou-tfiang	118
	Tfan-tfiang	163
	Yeou-ki	374
	Cheou-peï	828
	Tou-seë	426
	Tfiën-tfoung	1617
	Pa-tfoung	3457
	TOTAL	7061

Besides these officers, whose residence is fixed in cities of the first, second and third class, there are some who are also stationed in the cities called *ouei*, which are surrounded with walls, but not fortified. The officers stationed in these different cities, are,

Officers

Officers who have the title of . .	Cheou-pei	50
	Tsien-tfoung	250
	Cheou-pei for guarding the gates	50
TOTAL		<u>350</u>

By adding all these sums, we shall have, for the total number of officers appointed by the emperor to command the Chinese militia 7411

It must be observed, that each of these officers, besides the soldiers who are immediately under his command, maintains also a number of other people, who belong to what is called his *ya-men*, or office; that in each of these *ya-men*, there are petty officers, to transmit his orders, and to see them executed; secretaries and clerks, to keep a journal of every transaction; and subalterns of different kinds, who are always in waiting, and ready in case of necessity. The number of these individuals is in proportion to that of the officers whose office they belong to, at least as ten to one. Let us therefore multiply the number of officers by ten; and we shall have 74,110.

It is necessary to observe farther, that no mention is made in the military almanack, of those inferior officers who in China are called *suai-ouei*, and may be compared to our lieutenants :

tenants: they are not appointed by the emperor, and their number is not fixed. The *ty-tou* have power of raising to the highest military rank such of the soldiers as have distinguished themselves, either by their valour or a punctual discharge of their duty. As we neither know the number of these officers, nor that of those who are either in garrison in the different cities, or posted at certain distances on all the great roads, to protect travellers, and to make signals by fire in case of necessity, we shall suppose, according to our method of calculation, which is always below reality, that the number of these men is to that of the officers as an hundred to one. This estimation will give us the number 741,100, which, added to the preceding, will produce, for the total of the officers, soldiers and others who compose the Chinese militia *, 822,621.

The soldiers in China are heads of families, like all the other individuals of the nation; we must therefore multiply their number by five, and we shall have, for the sum total of *mouhs*,

* One of the Chinese literati laughed at the calculation of F. Amiot, and assured him, that, instead of 822,621, he ought to have reckoned the Chinese militia to be at least 2,000,000.

who, on account of their military privilege, are not included in the number of taxables, 4,113,105. Let us therefore add this number to that of the mouths already found, 145,545,615; and we shall have one hundred and forty-nine millions, six hundred and fifty-eight thousand, seven hundred and twenty.

‘ We still want,’ says F. Amiot, ‘ above
 ‘ fifty millions, to complete the two hundred
 ‘ millions and more that I have assigned as the
 ‘ number of the inhabitants of China.—But,
 ‘ where shall we find them? The author of
 ‘ *RECHERCHES PHILOSOPHIQUES SUR LES EGYP-*
 ‘ *TIENS ET LES CHINOIS* (Mr. Paw) will, no
 ‘ doubt, permit us to take them from among
 ‘ those robbers who infest the public roads of the
 ‘ empire, even to the environs of Canton; from
 ‘ among those troglodytes who are found there in
 ‘ so great numbers; from among those wander-
 ‘ ing families who desert the interior part of the
 ‘ country, and go to live in the neighbourhood of
 ‘ commercial cities, whither they are led by a thirst
 ‘ of gain; and from among those mendicant monks,
 ‘ eunuchs and slaves; to whom we may also join
 ‘ the blind females and bonzesses, whom he igno-
 ‘ rantly confounds with those unhappy victims
 ‘ whom libertinism and poverty have consigned
 ‘ to

' to infamy and prostitution ; and, if all these
 ' are not sufficient, we shall add to them that
 ' multitude of people who are employed in the
 ' different custom-houses, and who, we know,
 ' amount to a very great number ; but, above
 ' all, the inhabitants of those floating cities, who
 ' live in barks, or on rafts, and seem to form a
 ' distinct nation in the middle of the empire.
 ' Among all those whom I have already num-
 ' bered, no mention has been made of the in-
 ' habitants of Pe-king, who certainly amount
 ' to two millions; or of the Mantchews who
 ' live among the Chinese to restrain and govern
 ' them ; or of the various artists, and manufac-
 ' turers of silk, who in number must be propor-
 ' tionable not only to the inhabitants of the
 ' country for which they labour, but also to
 ' those of foreign nations who load their vessels
 ' every year with the fruits of their industry ;
 ' or of those petty traders who swarm in all the
 ' towns and villages of the empire ; or, lastly,
 ' of the lower classes of the people, who com-
 ' pose here (as is the case every where else)
 ' what is called the bulk of the nation.'

We must here observe, that there is a con-
 siderable deficiency in the calculations of F.
 Amiot, who, in reckoning up the number of
 those

those taxable in all the provinces of the empire, makes no mention of the province of *Fou-kien*. This singular omission is not intentional; it can only be the effect of haste or forgetfulness. The number of those taxable in *Fou-kien* in the year 1743, when the register before mentioned was taken, amounted to 1,528,607. If we multiply this number of heads of families by five, we shall have, for that of the *mouths* in *Fou-kien*, 7,643,035; and if we add this number to the total of *mouths* found already, 149,658,720, we shall have 157,301,755.

This was the state of the population of China in 1743, the year in which the book entitled *Y-toung-tche* was published; but this population must have been considerably increased since that epocha, because it is remarked, that it continues to make a sensible progress in China: this is even proved by the book *Y-toung-tche* itself, which compares the result of two numberings, and says, *At the last numbering which was made of those taxable in each province, they amounted to so many; and their number has increased by so many since.* We greatly wish, that the year in which this last numbering was made, had been mentioned; as it has not, and, as we know that it was formerly customary to
 announce

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announce to the emperor every year the state of the population of his empire, we may suppose that this last numbering was made in the seventh year of the reign of KIEN-LONG; that is to say, in 1743. But, that we may confine ourselves to the lowest estimation we can, let us suppose this last numbering to have been made as far back as possible; that is to say, in the first year of the reign of KIEN-LONG, or in 1736. Let us then see, after the comparison of the *Y-toung-che*, what was the population in 1736, and how much it had increased in 1743-

State of those taxable in 1736.		Increase of the Number of Taxables in 1743.
Pe-tcheli	3,292,643	47,910
Chang-tong	2,278,982	152,954
Kiang-fou	2,821,146	96,561
Ngan-hoei	1,407,285	28,281
Ho-nan	2,289,875	237,581
Chan-fi	1,758,635	35,259
Tche-kiang	2,937,899	186,899
Chen-fi	2,149,890	4,469
Kan-fou	304,249	7,723
Kiang-fi	1,308,724	19,775
Hou-nan	368,008	7,774
Hou-pe	454,417	22,771
Fou-kien	1,468,615	59,992
Koang-toung	1,179,630	21,690
Koang-fi	205,995	14,695
Yun-nan	185,865	52,100
Kouei-tcheou	37,536	13,553

This increase of population is still more sensible in Se-tchuen. In that province there were formerly one hundred and forty-four thousand, one hundred and fifty-four families enrolled as fit to pay taxes; but at present it contains three millions, thirty-six thousand, three hundred and forty-two. This enormous increase, no doubt, proceeds from the great number of families, who, upon the invasion by the Tartars, retired into the mountains of that province, and established themselves there. The increase in the provinces of *Chen-si* and *Kan-sou* is, no doubt, owing to a similar cause—the number of families that took refuge there at the same epocha. These different augmentations, of which an accurate account was kept for several years, occasioned numberless difficulties in the collecting of the taxes. These difficulties, added to those resulting from the great number of exempts, poor, itinerant tradesmen, people employed on the rivers, &c. at length induced the emperor *Xong-tching* to abolish the *Jin-ting*, and to substitute in its room the *Ty-ting*; that is to say, to change the capitation into a land-tax, in order that the revenues of the state might be more fixed and certain, and that the collection of

of them might be made with greater exactness, and in a manner less burdensome to the people.

We have raised the calculations of F. Amiot respecting the population of China to one hundred and fifty-seven millions, three hundred and one thousand, seven hundred and fifty-five ; but, as the facts he afterwards adduces to support the justness of his enumeration, may, perhaps, still leave some doubts on the minds of our readers, of the possibility of making the inhabitants of China amount to two hundred millions ; to justify the assertion of this learned missionary, and to free him from all suspicion of exaggeration, we shall here subjoin a later and more complete enumeration, which was made in the twenty-seventh year of the reign of KIEN-LONG ; that is to say, in 1761. This state of the population of China, which is more authentic, as it was taken from the Tribunal of Lands, was received in France in 1779. It is written in Chinese characters ; but an explanation of these characters is added by Chinese words corresponding to them, which were translated into French at Pe-king. A copy of this original piece follows ; but it must be read from top to bottom, because the Chinese lines are

are vertical. It is also necessary to observe, that the *ouan* of the Chinese is equal to ten thousand.

CHONG MIN CHOU:

ALL THE PEOPLE NUMBERED.

I.

FONG-TIEN *.

Ching, province
Ta, great
Siao, little
Nan, men
Niu, women
Kong, in all
Leou, }
Che, } *sixty*
Leou, *six*
Ouan, ten thousand
Pa, eight
Tfien, thousand
Pa, eight
Pei, hundred
Ou, }
Che, } *fifty*
Eul, two

[668,852.]

II.

TCHE-LY †.

Ching, province
Ta, great
Siao, little
Nan, men

* Leao-tong.

† Or Pe-tcheli.

VOL. I.

Niu, women
Kong, in all
Y, one
Tfien, thousand
Ou, five
Pei, hundred
Eul, }
Che, } *twenty*
Eul, two
Ouan
Eul, two
Tfien, thousand
Kieou, nine
Pei, hundred
Se, }
Chi, } *forty*
[15,222,940.]

III.

NGAN-HOEI *.

Ching, province
Ta, great
Siao, little
Nan, men
Niu, women

* Kiang-nan is divided into two provinces; one of which is called Ngan-hoei; the other, Kiang-sou.

Cc

Kong, in all
Eul, two
Tfien, thousand
Eul, two
Pei, hundred
Tfi, }
Che, } *seventy*
Leou, *six*
Ouan
Y, one
Tfien, thousand
San, }
Che, } *thirty*
[22,761,030.]

IV.

KIANG-SOU.

Ching, province
Ta, great
Siao, little
Nan, men
Niu, women
Kong, in all
Eul, two
Tfien, thousand
San, three
Pei, hundred
Y, one
Che, ten, }
Leou, *six*, } *sixteen*
Ouan

Ouan
Y, *one*
Tlien, *thousand*
Se, *four*
Pei, *hundred*
Kieou, *nine*
[23,161,409]

V.

KIANG-SI.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Y, *one*
Tlien, *thousand*
Y, *one*
Pei, *hundred*
Ouan
Leou, *fix*
Tlien, *thousand*
Leou, *fix*
Pei, *hundred*
Se, } *forty*
Chi, }
[11,006,640]

VI.

TCHE-KIANG.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Y, *one*
Tlien, *thousand*
Ou, *five*
Pei, *hundred*
Se, } *forty*
Chi, }
Eul, *two*

Ouan
Kieou, *nine*
Tlien, *thousand*
Leou, *fix*
Pei, *hundred*
Kieou, } *ninety*
Che, }
[15,429,690]

VII.

FOU-KIEN.

Ching, *province*
.....
.....
.....
.....
Kong, *in all*
Pa, *eight*
Pei, *hundred*
Leou, *fix*
Ouan
San, *three*
Tlien, *thousand*
Leou, *fix*
Pei, *hundred*
Tfi, } *seventy*
Che, }
Y, *one*
[8,063,671]

VIII.

HOU-PE *.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Pa, *eight*
Pei, *hundred*
Pa, *eight*

* Hou-pe is divided
into two provinces; Hou-
pe and Ho nan.

Ouan
Leou, *fix*
Pei, *hundred*
San, *three*
[8,080,603.]

IX.

HOU-NAN,

Ching, *province*
.....
.....
.....
Kong, *in all*
Pa, *eight*
Pei, *hundred*
Pa, } *eighty*
Che, }
Eul, *two*
Ouan
Kieou, *nine*
Tlien, *thousand*
San, *three*
Pei, *hundred*
Eul, } *twenty*
Che, }
[8,829,320.]

X.

CHANG-TONG.

Ching, *province*
Ta, *great*
Siao, *little*
Nan, *men*
Niu, *women*
Kong, *in all*
Eul, *two*
Tlien, *thousand*
Ou, *five*
Pei, *hundred*
Y, } *eighteen*
Che, }
Pa, }
Ouan
Tfi, *seven*

Pei,

Pei, *hundred*
 San, } *thirty*
 Che, }
 Se, *four*

[25,180,734.]

XI.

HO-NAN.

Ching, *province*

.

Kong, *in all*
 Y, *one*

Tfien, *thousand*Leou, *six*Pei, *hundred*

San, } *thirty*
 Che, }

San, *three*

Ouan

Eul, *two*Tfien, *thousand*Ou, *five*Pei, *hundred*Tfi, *seven*

[16,332,507.]

XII.

CHAN-SI.

Ching, *province*Ta, *great*Siao, *little*Nan, *men*Niu, *women*Kong, *in all*Kicou, *nine*Pei, *hundred*

Tfi, } *seventy*
 Che, }

Leou, *six*

Ouan

Pa, *eight*Tfien, *thousand*Y, *one*Pei, *hundred*Pa, } *eighty*

Che, }

Kicou, *nine*

[9,768,189.]

XIII.

SI-NGAN *.

Ching, *province*Ta, *great*Siao, *little*Nan, *men*Niu, *women*Kong, *in all*Tfi, *seven*Pei, *hundred*

Eul, } *twenty*
 Che, }

Pa, *eight*

Ouan

Tfi, *seven*Tfien, *thousand*Se, *four*Pei, *hundred*

Se, } *forty*
 Che, }

San, *three*

[7,287,443.]

XIV.

KAN-SOU. †

Ching, *province*Ta, *great*Siao, *little*Nan, *men*Niu, *women*Kong, *in all*

* Or Chen-si.

† Kan-sou is a part
 taken from the province
 of Chen-si.

C c 2

Tfi, *seven*Pei, *hundred*Se, } *forty*

Che, }

Y, *one*

Ouan

Eul, *two*Tfien, *thousand*

Y,

Che, } *fourteen*
 Se, }

[7,412,014.]

XV.

SE-TCHOUEN.

Ching, *province*Ta, *great*Siao, *little*Nan, *men*Niu, *women*Kong, *in all*Eul, *two*Pei, *hundred*

Tfi, } *seventy*
 Che, }

Pa, *eight*

Ouan

Eul, *two*Tfien, *thousand*Kicou, *nine*Pei, *hundred*

Tfi, } *seventy*
 Che, }

Leou, *six*

[2,782,976.]

XVI.

QUANG-TONG.

Ching, *province*

.

Kong, *in all*

Leou,

Leou, *six*
 Pei, *hundred*
 Tfi, }
 Che, } *seventy*
 Kieou, *nine*
 Ouan
 Tfi, *seven*
 Tlien, *thousand*
 Ou, *five*
 Pei, *hundred*
 Kieou, }
 Che, } *ninety*
 Tfi, *seven*

[6,797,597.]

XVII.

QUANG-SI.

Ching, *province*
 Ta, *great*
 Siao, *little*
 Nan, *men*
 Niu, *women*
 Kong, *in all*
 San, *three*
 Pei, *hundred*
 Kieou, }
 Che, } *ninety*
 Se, *four*

Ouan
 Tfi, *seven*
 Tlien, *thousand*
 Se, *four*
 Pei, *hundred*
 Y, }
 Che, } *fourteen*
 Se, }
 [3,947,414.]

XVIII.

YUN-NAN.

Ching, *province*
 Ta, *great*
 Siao, *little*
 Nan, *men*
 Niu, *women*
 Kong, *in all*
 Eul, *two*
 Pei, *hundred*
 Tfi, *seven*
 Ouan
 Pa, *eight*
 Tlien, *thousand*
 Pa, *eight*
 Pei, *hundred*
 Eul, *two*
 [2,078,802.]

XIX.

KOEI-TCHEOU.

Ching, *province*
 Ta, *great*
 Siao, *little*
 Nan, *men*
 Niu, *women*
 Kong, *in all*
 San, *three*
 Pei, *hundred*
 Se, }
 Che, } *forty*
 Ouan
 Eul, *two*
 Tlien, *thousand*
 Tfi, *seven*
 Pei, *hundred*
 Eul, }
 Che, } *twenty*
 Eul, *two*
 [3,402,722.]

KIEN-LONG.

Eul, }
 Che, } *twenty*
 Leou, *six*
 Nien, *year*

If we add all these quantities, we shall have, for the sum total of the inhabitants of China in 1761, which was the twenty-sixth year of the reign of Kien-long, one hundred and ninety-eight millions, two hundred and fourteen thousand, five hundred and fifty-three.

[198,214,553.]

THIS register was accompanied with a comparative state of the population in the twenty-fifth and twenty-sixth years of the reign of *Kien-long*, or in 1760 and 1761. In the former, there were found to be in China 196,837,977 mouths ;

mouhs ; in the second, 198,214,553 ; there was therefore an increase of 1,376,576 in the course of one year only. But, twenty years have elapsed since the epocha of this numeration ; and, as it can be proved by facts, that the population of China, for a long time past, has been progressively increasing, may we not thence presume, that this empire contains at present two hundred millions of inhabitants ? It will, no doubt, be allowed, that there is no sovereign in the universe who commands so many people united in the same society, and governed by the same laws.

But it may be asked, whence proceeds this inexhaustible increase of people in that remote corner of Asia ? *Is it entirely owing to physical causes, or are these only seconded and assisted by the influence of moral and political institutions ?* It would be difficult to give a precise answer to this question ; but we may say, in general, that the following are the most apparent causes of this extraordinary and enormous population. First, the strict observance of filial duty throughout this vast nation, and the prerogatives of paternity, which make a son the most valuable and safest property of a father. Secondly, the infamy attached to the memory of those who

die without posterity. Thirdly, universal custom, which makes the marriage of children the principal concern of fathers and mothers. Fourthly, the honours bestowed by government on those widows who do not enter a second time into the state of marriage. Fifthly, frequent adoptions, which prevent families from becoming extinct. Sixthly, the return of wealth to its original stock by the disinheriting of daughters. Seventhly, the retirement of wives, which renders them more complaisant towards their husbands, saves them from a number of accidents when big with child, and constrains them to employ themselves with the care of their children. Eighthly, the marriage of soldiers. Ninthly, the fixed state of taxes, which, being always laid upon lands, never fall but indirectly upon the trader and mechanic. Tenthly, the small number of sailors and travellers. To these may be added, the great number of people who reside in China only by intervals; the profound peace which the empire enjoys; the frugal and laborious manner in which the great live; the little attention that is paid to the vain and ridiculous prejudice of not marrying below one's rank; the ancient policy of giving distinction to men, and not to families; by

attaching nobility only to employments and talents, without suffering it to become hereditary; and, lastly, decency of public manners, and a total ignorance of scandalous intrigues and gallantry.

C H A P. III.

FERTILITY OF CHINA ; CAUSES OF THE FRE- QUENT FAMINES EXPERIENCED THERE.

ALL travellers agree in their accounts of the fertility of China, and of the extent and beauty of its plains. Neither inclosures, hedges, nor ditches are seen in them; scarcely even is there found a single tree: so careful is the Chinese husbandman not to lose the smallest portion of his land. The plains of the northern provinces produce wheat; those of the south, rice, because the country is low and covered with water. The land in several provinces yields two crops in a year; and even in the interval between the harvests, the people sow several kinds of pulse, and other small grain.

C c 4

But

But how can we reconcile this fertility of the earth with those cruel famines and general scarcities which so often desolate China? How happens it, that a sober, active and industrious people, who inhabit the most fertile country in the universe, governed by princes whose wisdom and foresight form the most striking features of their character, find themselves so often exposed to this destructive scourge, while countries in Europe, that are inhabited by people destitute of the greater part of these advantages, scarce ever feel the horrors of famine?

The solution of this paradox may appear difficult to those who have only a superficial knowledge of China; but, an attentive consideration of the local situation of the different parts of the empire, and of the manner in which its grain is consumed, will be sufficient to explain this seeming impossibility, and to dissipate every appearance of contradiction.

There are two causes which concur to produce dreadful famines in this empire. First, when natural events, such as drought, hail, inundations, or insects, destroy the rising crops; in whatever absolute scarcity China may be, it is not only impossible for it to receive any assistance from its neighbours, but it is even
under

under the necessity of supplying them. If we take a view of its frontiers, and of the bordering nations, beginning at the provinces of *Koei-tcheou*, *Se-tchuen* and *Chen-fi*, as far as the great wall, we shall find nothing but frightful mountains, the greater part of which have been hitherto peopled with the *Miao-tse*, of whom we have spoken.

To the north of China are the Mogul Tartars, a subjected people, it is true, but extremely lazy, who sow millet only for their own use, and whose principal food is the flesh of their flocks.

On the north-east lies the province of *Leao-tong*, which is extremely fertile, but too far distant from Pe-king, and from the centre of the empire, to send its provisions thither. Besides, all carriage is impracticable but during winter; it is in this season, that great quantities of game, and fish preserved, or *clothed in ice*, according to the Chinese expression, are carried from that country to the capital.

Corea does not supply China with corn. The provinces of *Kiang-nan* and *Tche-kiang* are bounded on the east by the sea of Japan; and, though these islands are only three or four days' sailing distant from the continent, no Chinese vessel

vessel ever yet attempted to go thither in quest of provisions, whether it be that Japan, already too populous, has nothing to spare, or that, since it has shut its ports, foreign merchants are exposed there to too many insults.

The sea washes the province of Fo-kien on the south, opposite to which lies Formosa. When a scarcity prevails in this island, China is obliged to supply it with corn.

The province of *Quang-tong* is also bounded by the sea, and has nothing on the south but islands and remote countries. One year, when rice was exceedingly scarce there, the emperor sent for F. Parrenin, a Jesuit missionary, and asked him, if the city of Macao could not furnish Canton with rice, until the supply which he had ordered from other provinces should arrive; but he seemed much surprised, when he was informed, that Macao had neither rice, corn, fruits, herbs nor flocks, and that it generally got from China whatever was necessary for its subsistence.

After having thus taken a view of all the frontiers of this vast empire, we perceive, that in times of scarcity, it can have no resource in its neighbours. What prevents famines in Europe, is freedom of commerce and the facility with

with which one country may be supplied from another; China is destitute of this advantage.— Placed by itself in the extremity of Asia, and surrounded by barbarous nations, it must nourish itself, and procure from its own soil whatever is necessary for the subsistence of that immense number of inhabitants which is contained in its provinces. This, therefore, at all times, has been the grand object of the care of the public ministers. China has always had granaries and magazines erected in every province, and in most of the principal cities, for the relief of the people in times of scarcity. We still read orders and edicts of the ancient emperors, which are full of the tenderest expressions towards their suffering subjects. *We can, say they, neither eat, drink, nor enjoy repose, until we have relieved the public misery.*

These fatherly expressions, if taken literally, must be understood as respecting the time when the Chinese were governed by emperors of their own nation, who considered their subjects as their children. At present, the theory is still the same; orders are issued in the like manner; and, in the provinces, they easily impose upon those who hear them published; but, at court, all these fine words, which practice belies, are reduced

reduced to their proper value. The emperor perhaps may still have the same affection for his subjects ; but the officers who are entrusted with his orders, are far from executing them with equal zeal. The delays and impediments that keep back succour, for the most part prevent it from arriving seasonably. When the crop has failed in any of the provinces, before the mandarins who have the government of it, can send their memorials to court ; before these memorials have passed through all the hands necessary to convey them to the emperor ; before this prince has assembled the grandees and different tribunals ; and, before commissaries are appointed and set out, the suffering people are reduced to the greatest extremities, and a thousand unhappy wretches perish before any assistance arrives.

Another cause of the scarcity of grain in China, is the prodigious consumption which is occasioned daily by the composition of wines, and of a kind of spirituous liquor called *rack*. This is one of the grand sources of the evil, both in the northern and southern provinces : government is not ignorant of it ; but it employs too weak means to prevent it. Proclamations have often been published, forbidding the
distil-

distillation of *rack*. The orders of the court are every where posted up, and announced in all the cities by the governors. Officers, appointed for the purpose, visit the still-houses, and destroy the furnaces if nothing is given them; but if the owner slips into their hand a few pieces of silver, they shut their eyes, and go somewhere else to act the same farce. The mandarin sometimes goes round himself; the workmen are then seized and thrown into prison; after which, they are condemned to be whipped, or to carry what is called the *cangue**; but they are never punished with death. The makers of wine then change their habitations, conceal themselves for a short while, and again begin their operations.

What will appear, no doubt, of little consequence, is, that the sale of rack and of made wines is no where forbidden. Numbers of carts loaded with these liquors enter Pe-king daily. The duty is paid at the gate, and they are sold publicly in more than a thousand shops that are dispersed throughout the city and suburbs.

If government meant to execute with effect the laws made against these liquors, ought they

* A kind of punishment, of which we shall speak hereafter.

not

not to shut up the shops in which they are re-tailed? would they not forbid their being sold, under severe punishment, such as banishment, or a heavy fine? But the grandees would then be obliged, in the first place, to deny themselves the use of these luxuries; and it would be too great a sacrifice, to give such an example to the people.

C H A P. IV.

MINES OF CHINA; METALS, STONES, EARTHS, CLAYS, &c.

THE mountains of China are so numerous, and situated under so various climates, that they must contain minerals of every species. There are indeed found there in great abundance, mines of gold, silver, iron, copper, tin, lead, mercury, marble, crystal, cinnabar, lapis lazuli, &c. Gold and silver would be much more common in this empire, did the Chinese policy permit the mines which contain these metals to be opened; but the emperors have always feared, that if the people should be exposed to the temptation of these artificial

artificial riches, they would be induced to forsake the more useful labours of agriculture. A great part of the gold which is to be found in China, is collected in the sand of the rivers and torrents which fall from the mountains that are situated on the western boundaries of the provinces of Se-tchuen and Yun-nan. This last province is, above all, exceedingly rich in silver-mines. The *Lo-los*, of whom we have already spoken, and who inhabit the nearest parts of the kingdoms of Ava and Pegu, must procure much gold from their mountains, since it is a custom among them, to inclose a great quantity of plates of gold in the coffins of those people whom they are desirous of honouring. Their gold does not appear beautiful, because it is not thoroughly purified. The *Lo-los* are little better acquainted with the art of melting silver, which is still blacker, and contains more refuse; but it becomes purer and brighter than that of any other country, when it has been refined by the Chinese workmen. The best and most valuable gold of China is that which is found in the districts of *Li-kiang-fou* and *Yang-tchang-fou*. As the Chinese gold is not coined, it is employed in commerce, and becomes merchandize. The consumption of this gold

is

is very small; it is never used but in gilding, or for slight ornaments. The emperor is the only person who possesses any quantity of gold plate.

Iron, lead and tin mines must be very common, since these metals are sold at a low rate throughout the whole empire. *M. Dortous de Mairan* having asked Father *Parrenin*, if there existed any monuments which could determine the epocha when iron was first introduced into China, that celebrated missionary replied, that the use of this metal was very ancient there, and that it appeared to have been known to the first leaders of the Chinese; for mention is made of it in the *Chou-king*, under the chapter *Yu-kong*, where it is related, that iron comes from the territories of *Leang-tcheou*. It is not, however, said, that the first knowledge of iron came from that place; but, as China has undoubtedly begun to be peopled to the west of Pe-king, it must have been in *Leang-tcheou*, that the Chinese chiefs first became acquainted with that earth which is proper for the fusion of iron. How could *Yu* the Great, had he wanted instruments of iron, have succeeded in cutting through mountains, or in executing those vast canals which he caused to be

be dug to give a free course to the waters that had inundated the country? Besides, none of those sharp stones are to be found in China which were formed to supply the want of iron; at least, the present literati have never heard any mention made of them.

The copper-mines of the provinces of *Yunnan* and *Koei-tcheou* have furnished, for a great number of years, all the small coin that is struck in the empire. Besides common copper, the Chinese have another kind, which they call *pe-tong*, or *white copper*; it is so pure and fine, that it approaches near to silver. This copper is naturally white when taken from the mine; and when it is broken into grains, it is found still whiter in the interior part than on the surface. A number of experiments have been made at *Pt-king*, which sufficiently prove, that this copper does not owe its whiteness to any mixture. Different kinds of works are made of it; but, to soften it and render it less brittle, the workmen are obliged to mix with it a little zinc, or some metal of the same kind. Those who are desirous of preserving its splendour and beautiful colour, add to it a fifth part of silver. This copper is found only in the province of *Yunnan*. The Japanese bring to China

another kind, which is yellow, and sold in ingots. It has a great resemblance to gold, and is used by the Chinese for making different toys. They pretend that this copper never produces verdigrease.

The Chinese still know another kind of copper, called *tse-lay-tong*, or *copper which comes of itself*. It appears to be nothing else but a red copper washed down from the tops of the mountains, which is afterwards found among the pebbles and sand left by the torrents when they become dry. The Chinese physicians attribute to bracelets made of *tse-lay-tong* the property of fortifying the arms against attacks of the palsy.

Quarries and coal-mines are so abundant in every province of the empire, that there is perhaps no country in the world where they are so common. Coals are found in great plenty in the mountains of the provinces of *Chen-si*, *Chan-si* and *Pe-tcheli*; they are used by workmen in their furnaces, in all kitchens, and in the stoves with which the Chinese warm their apartments during winter. Without this supply, fire-wood, which is scarce and very dear, would not be found sufficient for the consumption of the northern provinces.

Lapis lazuli is found in several cantons of the province of *Yun-nan*, which differs in nothing from that imported to Europe. It is also to be met with in the province of *Se-tchuen*, and in a district of the province of *Chan-fi*, called *Tai-tong-fou*, which furnishes the most beautiful *yu-che* of China. This is a kind of white jasper much resembling agate; it is transparent when polished, and sometimes diversified with spots.

The most beautiful rock crystal of China is dug from the mountains of *Tchang-tcheou-fou*, and *Tchang-pou-hien* in the province of *Fo-kien*, situated in latitude $24^{\circ} 10'$. The artists of these two cities are very ingenious in cutting it, and form it into buttons, seals, figures of animals, and other trinkets.

Yun-nan furnishes real rubies; but they are exceedingly small. There is sold yearly in the capital of this province a great quantity of other precious stones; but they are said to be procured from other places, especially from the neighbouring kingdoms of Ava and Laos. It is certain, that there is, at the distance of two hundred *senes* or cords from the city of *Mohang-leng*, the capital of Laos, a mine of precious stones, from which rubies are dug that are sometimes as large as a walnut. Emeralds are

also found there; and we are assured, that the king of Laos has one in his possession which is equal in size to an orange. A rivulet runs across this mine, and detaches several precious stones, which it washes down with its current. It often happens, that some of them are picked up which weigh a quarter or third part of an ounce.

Quarries of marble are very common in China, especially in the province of Fo-kien. The marble procured from them would not be inferior to that of Europe, were the Chinese artists as well acquainted as ours with the art of working it. Small pieces of it are sometimes found among the merchants, which are polished in a superior manner, such as those small tablets used as ornaments in their festivals, and named *tien-tsan*. They are exceedingly pretty, and variegated with different colours, which, though not lively, represent naturally mountains, rivers, trees and animals. These tablets are made of marble procured from the quarries of *Tai-ly-fou*; and the most beautiful pieces are always chosen for that purpose.

SONOROUS STONES.

AMONG the musical instruments of China, the oldest and most esteemed is composed of
a kind

a kind of stone which has the property of being sonorous. It would be difficult to determine, whether the first colony that inhabited China carried thither the idea of a musical instrument made of stone, or whether the sonorous stones that are found there led to this happy invention. An old commentator of the *Chou-king* says, the ancients having remarked, that a current of water made some of the stones near its banks send forth a sound, they detached some of them, and, being charmed with the delightful sound they emitted, constructed *king* or musical instruments of them.

The various kinds of sonorous stones known in China differ considerably from one another in beauty and in the strength and duration of their tone, and what is very surprising, is, that this difference cannot be discovered either by the different degrees of their hardness, weight, or fineness of grain, or by any other qualities which might be supposed to determine it. Some stones are found remarkably hard, which are very sonorous; and others, exceedingly soft, which have an excellent tone; some, extremely heavy, emit a very sweet sound; and there are others, as light as pumice-stone, which have also an agreeable sound.

The stone called *yu* is the most celebrated, valuable and beautiful of the sonorous stones known in China. It appears to have existed there from the remotest antiquity. If we believe what the ancient Chinese authors relate of the stones called *yu* of their time, if they have not exaggerated their beauty and perfections, we cannot help acknowledging, that those found at present are far inferior ; but what seems to assure us of the sincerity of these ancient writers, is, that this stone, which appears to have been known under the first *Tcheou*, whose dynasty began in the year 1122 before Christ, was very rare under the dynasty of *Han*, which commenced 206 years before our æra. At that period, these stones were the most valuable presents that could be made to the emperors. *Tching-ty*, of that dynasty, who mounted the throne 37 years before Christ, considered it as a glorious epocha of his reign, when an ancient *king*, composed of sixteen stones, all of *yu*, had been found on the banks of a river.

These sonorous stones are found at present in channels made by torrents, and in the rivers which flow at the bottoms of the mountains of *Yun-nan*, *Koei-tcheou*, *Chen-fi*, *Y-ly* and *Yoguen*.
The

The stone *yu* resembles externally those pebbles which are found in the streams and torrents that rush down through the clefts of the mountains. The large *yu* are very rare; the biggest that the missionaries ever saw in the imperial palace, were only two feet and a half or three feet in length, and one foot eight or ten inches in breadth; and these were considered as matchless pieces. The *yu* are also found in the earth, in valleys near mines, and in the fissures made by torrents in the sides of the mountains. These differ from others, because their surface is not so smooth, and because they are neither of so firm a texture, nor of so fine a grain.

Five different properties are remarked in the sonorous *yu*; hardness, weight, colour, grain and sound.

Beautiful *yu* are so hard when cut and polished like agate and precious stones, that the best tempered steel glides upon them without making any impression. The more careful nature has been in forming them, the more difficult it is to cut them; but they are capable of receiving a superior polish.

The weight of the *yu* is proportionable to its hardness. An unpolished block is preserved in the emperor's palace, which to all appearance

one man could lift ; but four are necessary only to move it : this piece, however, is no more than two feet and a half in length, and half a foot in breadth. It is of an irregular figure, and has a green colour, which is generally that of the commonest kind of *yu*.

The colour most esteemed at present in these stones, and which is indeed the prettiest, is that of whey ; those that are next, are bright blue, azure, indigo, citron yellow, orange, logwood-red, pale green, sea green, deep green, cinder gray, &c. The Chinese set more value upon *yu* which is of one colour only, without veins or shades, unless it be variegated in an agreeable manner with five colours.

With regard to the grain of the *yu*, the hardest and heaviest has always the finest. But what kind of *yu* is the most sonorous? The missionary who transmitted us these details confesses that he cannot answer this question, because he never found an opportunity of making the necessary experiments : the emperor alone is in possession of all the various kinds which would be requisite for this purpose ; it is, besides, doubtful, whether there are different *king* made of the same size and dimensions, without which they could not be properly compared.

The

The *nieou-yeou-che*, or *ox fat stone*, is the second kind of sonorous stone known in China. It has neither the hardness, weight nor sweet tone of the *yu*, and it is more common, and much less esteemed: however, it is very rare to find large pieces of it proper for making *king*. That which is in greatest request, has really the colour of the fat of beef, and is of one shade, without clouds or veins. This stone is a production of the province of *Yun-nan*, and is found in the earth near mines, in valleys, or at the bottoms of the mountains. Its exterior coat is rough, and of a dirty colour, between chestnut and green; below this, there is a second, resembling curdled milk; after which comes another, tinged with yellow, that becomes deeper as it approaches the centre. It might be worth while to examine, why the centre of this stone is better formed, more compact, and of a finer texture and deeper colour than its other parts. The *yu* emits sparks when struck with steel: the *nieou-yeou-che* does not. This stone seems more to resemble agate; and it perhaps may be an agate peculiar to China. To be sonorous, the *nieou-yeou-che* must have a beautiful yellow colour, without transparent

parent veins; but it is far from being so sonorous as the *yu*.

The third kind of sonorous stone, named *biang-che*, emits so metallic a sound; that one would be almost induced to take it for a composition; but it is certain, that it is of the nature of stone. Some of them are found black, gray, green, and others variegated with white. The blackest are the most sonorous. This singular stone is brought from the lake of *Tche-kiang*, and appears to be a kind of alabaster, the colour and nature of which have been changed by the water that has penetrated it.

A fourth kind of sonorous stone resembles marble in its veins, which are gray, black and dirty white on a milk-white ground. The greater part of these stones have transparent spots, which shew that a vitrification has commenced. They appear to be something between talc and crystal. It is remarked, that their tone is often interrupted, and of very short duration.

The chemists and naturalists of Europe have never yet attempted to discover, whether some of our stones may not have the same properties as the sonorous stones of the extremities of Asia. It however appears, that the Romans
were

were formerly acquainted with a sonorous stone of the class of *hiang-che*. ‘Pliny,’ says the abbé du Bos, ‘in his *REFLECTIONS ON POETRY AND PAINTING*, when speaking of curious stones, ‘observes, that the stone called *calcophonas*, or ‘*brazen sound*, is black; and that, according to ‘the etymology of its name, it sends forth a ‘sound much resembling that of brass when it ‘is struck. The passage of Pliny is as follows: ‘*Calcophonas nigra est; sed illisa, æris tinnitum reddit*. Lib. 37. Sect. 56.’

Some sonorous stones sent into France, have at length roused the curiosity of the chemists; and they have thought proper to inquire, to what class of stones they may belong. The late duke de Chaulnes applied with particular attention to this research. The following is the result of the experiments which he made on a *king* in the cabinet of Mr. Bertin:

‘The Academy of Sciences, Mr. Romé de Lisle, and several other learned mineralogists, ‘when asked, if they were acquainted with the ‘black stone of which the Chinese *king* were ‘made, for answer, cited the passage of Pliny ‘mentioned by Boethius de Bott, Linnæus, ‘and in the Dictionary of Bomare, and added, ‘what Mr. Anderson says in his *Natural History* ‘of

of Iceland, respecting a blueish kind of stone which is very sonorous. As the black stone of the Chinese becomes of a blueish colour when filed, it is probably of the same species. None of the rest who were consulted had ever seen it.

The Chinese stone has a great resemblance at first sight to black marble, and, like it, is calcareous; but marble generally is not sonorous. It also externally resembles touchstone, which is a kind of basalt, and the basaltes found near volcanos; but these two stones are vitrifications.

Its resemblance to black marble induced me to make some comparative experiments. It is not phosphoric; neither is black marble. It has no effect upon a suspended iron bar; and consequently contains no iron in its metallic state. When dissolved in acids, to try whether it contained any particles of that metal, it produced a strong effervescence, which seemed to indicate that it was not entirely free from them. As black marble did not present the same phenomenon, the sonorous stone was examined more attentively by a magnifying glass, when several small points,

points, resembling pyrites, were discovered in it, to which this difference was attributed. When dissolved in nitrous, marine or vitriolic acids, it always presents the same phenomena as black marble; with vitriolic acid, it makes a grayish *magma* (which is only a kind of calx tinged with bitumen), and leaves behind it a black substance that is not soluble in nitrous or marine acids, and which, as in black marble, is a real inflammable bitumen.

Black marble and sonorous stone, when calcined, become entirely white, and yield a very strong calx; but it loses its bitumen by the action of fire. Sonorous stone, however, appears to contain less of the phlogistic and colouring matter; for, a precipitation of it, by means of fixed alkali, is somewhat whiter (and has even more of a blueish cast) than that of black marble. When tried by volatile alkali, it contains no copper. Other precipitations of it, by different substances, exhibit the same appearances.

The duke having proceeded thus far in his analysis, endeavoured to procure some farther information from the stone-cutters. They all replied, that blue-coloured marble was very sonorous,

sonorous, and that they had seen large blocks of it which emitted a very strong sound ; but the duke having ordered a *king* to be constructed of this kind of stone, it was found, that it did not possess that property. By trying the black marble of Flanders, a piece was at length found which emitted an agreeable sound : it was cut into a *king*, that is almost as sonorous as those of China. All these observations give us reason to believe, that the stones of which the *king* are formed, are nothing else but a black kind of marble, the constituent parts of which are the same as those of the marble of Europe, but that some difference in their organization renders them more or less sonorous.

The duke farther observes, that the Chinese make *king* of crystal, and that one of this kind is to be seen at St. Brice in the cabinet of M. de la Tour, secretary to the king; that they also employ a kind of alabaster, some pieces of which M. Bertin received from China shaped like the *king*, made of black stone, that were said to be very sonorous ; but they do not appear to have any sound at all ; lastly, that the stone *yu*, of which the Chinese construct their most beautiful *king*, is nothing else but a kind of agate.

POTTER'S

POTTER'S EARTH, EARTHEN-WARE,
PORCELAIN.

THE Chinese government, more attentive to useful and necessary arts, than to those which conduce only to luxury or pleasure, has always given great encouragement to earthen-ware and porcelain; this branch, therefore, employs more workmen, and contributes more to the good of commerce, than any other. As China abounds with potter's earth of various kinds and of all colours, some mixed with gravel, others with the finest sand, and some singularly formed by nature, there is consequently a great difference between the earthen-ware of one province and that which is made in another, both in the shape and size of the vases. In some places, vases are formed which are four or five feet in diameter (and sometimes more), and three feet in depth; in others, vessels are manufactured that are four or five feet in height, and have a proportionable circumference. These vases, which are called *kang*, are used by the rich as basins for holding their gold-fish, flowers, aquatic plants, &c. by the middling class of people, as reservoirs for their water, or for containing

taining seeds, pulse and fruits; and by tradesmen and merchants, as tubs or kettles:

As this manufacture is principally carried on in favour of the people, two things have been chiefly consulted; the first is, to supply their wants, by making lamps, spoons, cups, kitchen and table utensils of all shapes and sizes, and even children's toys; the second, to proportion the price of these necessities to their poverty, so that they may easily furnish themselves with whatever they want. It has also been an object of attention, to ornament different kinds of vessels, such as tea-pots, cups, saucers, &c. and to give them elegant shapes. The emperor, to whom works are presented of all the manufactories of the empire, has introduced the custom of painting in enamel, upon different pieces of porcelain, small coloured flowers; and, to bring them into common use, he employs them in his palace, and they generally form a part of the presents which he gives to his friends.

People who have travelled in India, are acquainted with those vases made of a kind of potter's earth, which have the property of sweetening and cooling water. These vases, in this respect, are preferred to those of gold, crystal,

crystal, or the finest porcelain, and are used by the poor as well as rich. There are several other kinds of earthen-ware which are, in like manner, found to be particularly adapted for certain purposes; tea, for example, is much better when the water has been warmed in one kind of vessel, and when it is infused in another; rice neither has a delicate taste, nor can it be boiled properly, but when a coarse kind of earthen vessel is used that has no enamel; flowers, which languish in Dutch-ware or porcelain, seem to grow, if we may be allowed the expression, when put into other pots of a certain manufacture.

It is certain, that, for culinary and medicinal purposes, earthen-ware is more used in China than in France, and that it is found advantageous; that the workmen make more profit by it, and are better acquainted with the art of forming it for every requisite purpose; for example, the painters pound their colours in a *jou-po*, or vase, made of hard earth, with a mallet formed of the same substance; and that the beauty and fineness of some kinds of earth have enabled the Chinese industry to make several pieces of ware which are very valuable, not only on account of their exquisite workman-

ship, but also of their size, and the singular beauty of their form. F. Amiot relates, that he saw a cistern two feet in breadth, and more than three feet and a half in length, the finishing of which was so elegant, that, had a piece of marble been done in the same manner, it would have claimed the highest admiration.

The fine porcelain of China is so celebrated, that we cannot here omit giving some account of the manner of preparing the paste of which it is made. This substance is produced by the mixture of two sorts of earth; one of which is called *pe-tun-tse*, and the other, *kao-lin*; the latter is intermixed with small shining particles; the other is purely white, and very fine to the touch. These first materials are carried to the manufactories in the shape of bricks. The *pe-tun-tse*, which is so fine, is nothing else but fragments of rock taken from certain quarries, and reduced to powder. Every kind of stone is not fit for this purpose. *The colour of that which is good, say the Chinese, ought to incline a little towards green.* A large iron club is used for breaking these pieces of rock; they are afterwards put into mortars; and, by means of levers headed with stone bound round with iron, they are reduced to a very fine powder.

These levers are put in action either by the labour of men, or by water, in the same manner as the hammers of our paper-mills. The dust afterwards collected, is thrown into a large vessel full of water, which is strongly stirred with an iron shovel. When it has been left to settle for some time, a kind of cream rises on the top, about four inches in thickness, which is skimmed off and poured into another vessel filled with water; the water in the first vessel is stirred several times, and the cream which rises is still collected, until nothing remains but the coarse dregs, which, by their own weight, precipitate to the bottom: these dregs are carefully collected, and pounded anew.

With regard to what is taken from the first vessel, it is suffered to remain in the second until it is formed into a kind of crust at the bottom. When the water above it seems quite clear, it is poured off, by gently inclining the vessel, that the sediment may not be disturbed; and the paste is thrown into large moulds proper for drying it. Before it is entirely hard, it is divided into small square cakes, which are sold by the hundred. The colour of this paste, and its form, have occasioned it to receive the name of *te-tun-tse*.

The *kao-lin* which is used in the composition of porcelain, requires less labour than the *pe-tun-tse*. Nature has a greater share in the preparation of it. There are large mines of it in the bosoms of certain mountains, the exterior strata of which consist of a kind of red earth. These mines are very deep, and the *kao-lin* is found in small lumps, that are formed into bricks, after having gone through the same process as the *pe-tun-tse*. Father d'Entrecolles thinks that the earth called *terre de Maïe*, or *St. Paul's earth*, has much affinity to the *kao-lin*, although those small shining particles are not observed in it which are interspersed in the latter.

It is from the *kao-lin*, that fine porcelain derives all its strength; if we may be allowed the expression, it stands it in stead of nerves. It is very extraordinary, that a soft earth should give strength and consistency to the *pe-tun-tse*, which is procured from the hardest rocks. A rich Chinese merchant told F. d'Entrecolles, that the English and Dutch had purchased some of the *pe-tun-tse*, which they transported to Europe, with a design of making porcelain; but, having carried with them none of the *kao-lin*, their attempt proved abortive, as they have
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since acknowledged. *They wanted*, said this Chinese, laughing, *to form a body the flesh of which should support itself without bones.*

The Chinese have discovered, within these few years, a new substance proper to be employed in the composition of porcelain. It is a stone, or rather species of chalk, called *hoa-che*, from which the physicians prepare a kind of draught that is said to be deterfive, aperient and cooling. The manufacturers of porcelain have thought proper to employ this stone instead of *kao-lin*. It is called *hoa* because it is glutinous, and has a great resemblance to soap. Porcelain made with *hoa-che* is very rare, and much dearer than any other. It has an exceeding fine grain, and, with regard to the painting, if it be compared with that of the common porcelain, it appears to surpass it as much as vellum does paper. This porcelain is, besides, so light, that it surprises those who are accustomed to handle other kinds; it is also much more brittle; and it is very difficult to hit upon the proper degree of tempering it.

Hoa-che is seldom used in forming the body of the work; the artist is contented sometimes with making it into a very fine size, in which the vessel is plunged when dry, in order that

it may receive a coat before it is painted and varnished : by these means, it acquires a superior degree of beauty.

When *hoa-che* is taken from the mine, it is washed in rain or river water, to separate it from a kind of yellow earth which adheres to it. It is then pounded, put into a tub filled with water, to dissolve it, and afterwards formed into cakes like *kao-lin*. We are assured, that *hoa-che*, when prepared in this manner, without the mixture of any other earth, is alone sufficient to make porcelain. It serves instead of *kao-lin* ; but it is much dearer. *Kao-lin* costs only tenpence sterling ; the price of *hoa-che* is half-a-crown : this difference therefore greatly enhances the value of porcelain made with the latter.

C H A P. V.

FRUITS, LEGUMINOUS PLANTS, AND POT-HERBS OF CHINA.

CHINA produces the greater part of the fruits which we have in Europe, and several other kinds, that are peculiar to the country. Apples, pears, prunes, apricots, peaches, quinces,

quinces, figs, grapes, pomegranates, oranges, walnuts and chestnuts, are found every where in abundance ; but the Chinese have no good species of cherries. In general, excepting grapes and pomegranates, the fruits which they have in common with us, are much inferior to those of Europe. The Chinese have several kinds of olives, all different from ours ; but they do not extract oil from them, whether it be, that this fruit in China is not proper for that purpose, or that they are ignorant of the art of making it. Their manner of gathering their olives is very convenient : they bore a hole in the trunk of the tree, which they stop up, after having put some salt into it ; and, at the end of a few days, the fruit drops of itself.

Oranges were first brought us from China ; and we are indebted to the Portuguese for them. We are assured, that the tree from which all those of Europe have sprung, is still preserved at Lisbon, in the house of the count de St. Laurence. The Chinese have a great number of kinds. The most esteemed, which on account of their rarity are sent to India, are very small ; their skin is very fine, smooth and soft, and of a reddish-yellow colour. A larger kind is eaten at Canton, which are yellow,

have an agreeable taste, and are very wholesome. The Chinese generally give them to their sick ; but they always use the precaution of softening them a little at the fire, or under hot ashes, and of mixing a good deal of sugar with them. They are firmer than the oranges of Provence ; their skin does not peel off easily from the pulp ; and the pulp is not separated into small divisions, as in those of Europe.

Lemons and citrons are very common in China. But the Chinese pay particular attention to the culture of a kind of lemon-tree, the fruit of which are of the size of a walnut ; they are round, green and sour, and are said to be excellent in ragouts. These trees are often planted in boxes, to ornament courts, halls and apartments.

The Chinese have a very small species of melons, which are yellow within, and exceedingly sweet, and which are eaten with the skin, as we sometimes eat apples in Europe. They have also another kind, still more esteemed, which are brought from a part of Tartary, called *Ha-mi*. These melons, as we have already said, may be kept fresh for five or six months. Great care is taken every year to
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make a proper provision of them for the emperor's table.

The *tse-tse*, which the Portuguese call figs, are a species of fruit peculiar to China, that grow in almost all the provinces. There are different kinds of them. Those of the southern parts of the empire are remarkably sweet; their seeds are black and flat, and the pulp is slimy and extremely juicy. In *Chan-fi* and *Chen-fi*, the *tse-tse* are larger, firmer and richer, and much fitter for being kept. The tree which produces this fruit is very beautiful; it is as tall and bushy as our middling-sized walnut-tree; its leaves are of a bright green; but they change their colour in autumn, and appear of a beautiful red. The fruit are of the size of a common apple; in proportion as they ripen, they assume an orange-colour; and when they are dried, they are as sweet and mealy as figs.

Two kinds of fruit with which we are not acquainted, are found in the provinces of *Fo-kien*, *Quang-tong* and *Quang-fi*. The first, called *li-tchi*, is of the size of a date; its stone, which is long and very hard, is covered with a soft, juicy pulp, that has an exquisite taste. This pulp is inclosed with a rough, thin rind, shaped at one end like an egg. We are assured,
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that this fruit is delicious ; but it is dangerous when eat to excess ; for it is so hot, that it occasions an eruption over the whole body. The Chinese suffer it to dry in the rind, until it becomes black and shrivelled, like our prunes. By these means, it is preserved all the year ; and they generally use it in tea, to which it communicates a certain sourness, which they prefer to the sweetness of sugar. The following observation is made for those who wish to eat this fruit in perfection.—If it is entirely ripe, and left a day longer on the tree, it changes its colour ; if it be suffered to remain a second, it may be easily perceived by its taste, that it has begun to change ; but if it continues a third, the alteration becomes very sensible. In order that this fruit may lose none of its flavour or smell, it must be eat in the provinces where it grows. Had we the art of transporting it as fresh to Europe as it is brought when dried, we could judge but very imperfectly of its goodness. The *li-tchi* which are carried to Pe-king for the use of the emperor, inclosed in tin vessels, filled with spirits mixed with honey and other ingredients, preserve, indeed, an appearance of freshness ; but they lose much of their flavour. That this prince might taste them in
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the highest perfection, the trees themselves have been sometimes transported to the capital in boxes; and they have been so well managed, that, when they arrived there, the fruit was near its maturity.

The other kind of fruit peculiar to the southern provinces, is the *long-yen*, or *dragon's eye*; it is of a round figure, has a yellowish skin, and its pulp is white, tart and juicy. It is said, that, if this fruit is not so agreeable to the taste as the *li-tchi*, it is, however, more wholesome, and may be eat with greater safety.

The Chinese distinguish three kinds of apricot-trees; the apricot-tree with double flowers; the apricot-tree that produces fruit, and the wild apricot-tree. The apricot-tree with double flowers, which Mr. Duhamel says he never saw, is cultivated in gardens; the Chinese divide this tree into four principal classes; which are, the *millefolia*, *pale yellow*, *milk white*, and the *common*, the buds of which at first appear red; but the flowers whiten as they blow. There are dwarf apricot-trees with double flowers, which are placed for ornament in apartments, where they flower during winter. The rest are planted on little mounts in gardens, and have a very beautiful effect in spring.

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The apricot-tree which bears fruit, almost resembles that of France. The Chinese gardeners distinguish it into several classes, which produce the following different kinds of fruit: the *ken-bing*, which is round, and has a yellow pulp; it ripens soonest, and is very well tasted; the *choui-bing*, which is exceedingly juicy, and has an exquisite flavour; the *pe-bing*, the pulp of which is white, and has but an indifferent taste; the *li-bing*, that always preserves a greenish tint, and a sourish taste; the *kien-kouan-kinen*, which has a flesh-colour, is exceedingly juicy, and a little flattened; the *mou-bing*, which is flat and greenish, and which always retains a sourish taste; and lastly, the *pa-tan*, that originally came from beyond the desert of *Cha-mo*. This apricot is small, contains little pulp, and is only esteemed on account of its kernel, which is very large, and of a sweet and agreeable taste.

The wild apricot-tree, which is probably to be found in France, would, no doubt, engage the attention of our gardeners more, were its utility better known. The Chinese distinguish this tree into three kinds; two of which have a great resemblance. Their kernels yield a very good oil, which may be substituted for that
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used at table. It is, at least, much superior to the oil produced from walnuts, which is burnt in lamps. The Chinese peasants warm their stoves with what remains of the stones, and collect the cinders, which they use for manuring their land.

The wild apricot-tree requires no culture ; it will grow in the worst soil, and flowers so late, as not to be in any danger from the frost. It is even admitted into the emperor's garden, where it is planted in the poorest ground, and in the most unfavourable situation for receiving the benefit of the sun's rays. The barren mountains which lie to the west of *Pe-king*, are covered with these trees ; and, what perhaps will be hardly believed, is, that the crops produced by them, and the oil extracted from their kernels, render the peasants who inhabit these mountains, as rich as those who live in the low lands. Apricots in China, as in Europe, are generally the earliest fruit of summer. The Chinese, as we do, preserve them both dry and liquid ; but they always wait until the fruit is quite ripe. Besides this, they press out the juice, boil and clarify it, and form it into a kind of lozenges, that may be kept as long as they choose, and which, when dissolved in water, make

make a cooling and refreshing beverage. They also dry, for the same purpose, the small mountain-apricots; they detach the pulp from the stone, and dip them several times in the juice of other apricots, that are very ripe, or even in that of cherries. These apricots, when dried in the sun, are kept until next spring, when they are eaten, after having been boiled in water, with honey and sugar. When boiled until they are entirely dissolved in a large quantity of water, with which honey and vinegar are afterwards mixed, they afford an excellent and refreshing drink to the common people. As this drink is very wholesome, those even in better circumstances use it, after having added to it a little fine sugar and some orange-peel.

China produces abundance of grapes; it is not, therefore, from a want of this fruit, that the Chinese make no use of wine. Those who believe that the vine was not known in this empire until very late, and that it was brought hither from the west, labour under a great mistake. All the literati assure us, that the vine has been known and cultivated in China from the remotest antiquity. What is said in the *Tcheou-ly*, respecting the duty of the mandarins entrusted with the care of the emperor's gardens,

dens, cannot be understood of any thing else but of the vine ; but the *Tcheou-ly* is considered as the work of the celebrated *Tcheou-kong*, brother of *Vou-vang*, who mounted the throne in the year 1122 before Christ. However this may be, it is certain, that there were vines in *Chan-fi* and *Chen-fi* several centuries before the Christian æra ; and that a sufficiency of them was cultivated to make abundance of wine. *See-ma-tfien* remarks, that a private individual had made ten thousand measures. There was a time when the inhabitants of the provinces of *Pe-tche-ly*, *Chan-tong*, *Ho-nan* and of *Hou-quang*, applied themselves equally to the culture of vines. The wine which they made had the property of keeping several years, when put into pitchers and buried in the earth ; and, ‘ This liquor,’ says the historian, ‘ was become ‘ so common, that it caused great disorders.’—The songs which remain of all the dynasties since that of *Yven* to *Han*, give us reason to believe, that the Chinese have always been fond of wine made from grapes. The emperor *Ouen-ti*, of the dynasty of *Ouei*, celebrates it with a lyric enthusiasm worthy of Horace or Anacreon ; and we find in the large Chinese Herbal, book 133, that wine made from grapes was the wine

wine of honour, which several cities presented to their governors and viceroys, and even to the emperor. In 1373, the emperor *Tai-tsou* accepted some of it, for the last time, from *Tai-yuen*, a city of *Chen-fi*, and forbade any more to be presented. *I drink little wine*, said the prince, *and I am unwilling, that what I do drink should occasion any burden to my people.*

It appears, that the vine has experienced many revolutions in China. It has never been excepted, when orders have been issued for rooting up all those trees that encumbered the fields destined for agriculture. The extirpation of the vine has been even carried so far in most of the provinces, under certain reigns, that the remembrance of it has been entirely forgotten. When it was afterwards allowed to be planted, it would appear, from the manner in which some historians express themselves, that grapes and the vine began then to be known for the first time. This probably has given rise to the opinion, that the vine has not been long introduced into China. It is however certain, without speaking of remote ages, that the vine and grapes are expressly mentioned in the Chinese annals, under the reign of the emperor *Vou-ty*, who came to the throne in the year 140 before the

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the Christian era; and that, since his time, the use of wine may be traced from dynasty to dynasty, and, as we may say, from reign to reign, even to the fifteenth century. With regard to the present state of the culture of vines in China, we know for certain, that the emperors *Kang-hi*, *Yong-tching* and *Kien-long*, now on the throne, caused a number of new plants to be brought from foreign countries; that the three provinces of *Ho-nan*, *Chang-tong* and *Chan-fi*, have repaired their former losses; that the large cities of *Tai-yuen* and *Ping-yang* in *Chan-fi*, are famous throughout the whole empire, on account of the great quantity of dried grapes that are procured from their environs, both for the table and medicinal purposes; and that the province of *Pe-tcheli*, at all times fruitful in vines, produces so many at present, that there are fourteen of its districts celebrated for their raisins, which are preserved long, and sold in *Pe-king* at a very moderate price. The raisins most in request in China, are those which, as we have said, come from the country of *Ha-mi*.

The Chinese surpass us in the art of managing kitchen-gardens. As roots and greens are the principal nourishment of the people, they

spare neither care nor labour to procure them good. Besides those kinds common in Europe, they have a great number of others, which are unknown to us. One of the most singular is a species of onions, which are not produced from seed, as ours. Towards the close of the season, some small filaments are seen springing from the ends of the leaves, in the middle of which a white onion is formed, like those that grow in the earth. This small onion by degrees shoots forth leaves similar to those which support it; and these new leaves, in their turn, bear another onion on their points, but in such manner, that the leaves and the onion become smaller as they are farther distant from the earth. One would almost believe this plant to be the work of art, so much proportion and regularity is there in the different stories into which it is divided.

Rue, forrel, cabbage-plants and other greens, when transported from India to China, either die or degenerate before the end of two or three years. The Chinese, however, have real cabbages; but they never grow into a head. They have also had parsley for a long time; but it has neither the taste nor beauty of that of Europe.

Among the pot-herbs which we have not, and for which the Chinese are to be envied, is that called *pe-t'ai*. This is an excellent plant, and much used. Its leaves give it some resemblance to the Roman beet; but it differs from it in its flower, seed, taste and size. The best *pe-t'ai* grows in the northern provinces, where the inhabitants leave it to be softened by the first hoar-frosts. The quantity of it sown and consumed is almost incredible. During the months of October and November, the nine bridges of Pe-king are almost blocked up by waggons loaded with this plant, which continue passing from morning till night. The Chinese make provision of *pe-t'ai* for winter; they salt or pickle it, and mix it with their rice, which it renders much better tasted.

THE PI-TSI, OR WATER-CHESTNUT.

SOME authors have confidently asserted in Europe, that the Chinese suffer part of their lands to lie waste. These people undoubtedly have been ignorant, that they cultivate even the bottom of their waters, and that the beds of their lakes, ponds and rivulets, produce crops that to us are unknown. Their active industry has found out resources in a great number of

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aquatic

aquatic plants, several of which, as the *pi-tsi* and the *lien-hoa*, are the greatest delicacies of a Chinese table. Government, in order to set an example before the people, has caused this plant to be cultivated in all the lakes, marshes and waste grounds covered with water, which belong to the state. The emperor himself has ordered all the canals which ornament his gardens, to be planted with it; and the greater part of the ditches round his palace are full of it. The flowers and verdure of this useful plant also cover almost entirely those two immense sheets of water that are found in the centre of Pe-king, and which are only separated by a bridge, where every body may pass, and from which there is an excellent view of the magnificent gardens belonging to the imperial palace. The *pi-tsi*, or *real water-chestnut*, grows only in the southern provinces of China; it soon dies at Pe-king; its leaves are as long as those of the bulrush, but hollow, and formed into a pipe like the top of an onion.

What is most extraordinary in this plant, is, that its fruit is found in a cover formed by its root, and in which it is inclosed, as a chestnut in its rough husk. When this husk is broken, the fruit may be extracted, without hurting the

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the plant. This water-chestnut is exceedingly wholesome, and has a most delicate taste. It is given to sick people to chew, as it is very cooling for the mouth.

We have, yet neglect, in some provinces of France, a kind of water-chestnut, which the ancients called *tribulus*. The missionaries think that this plant is the same as that known to the Chinese by the name of *lin-kio*, from which they derive much benefit. Were this certain, the culture of it might be extended, as it would prove a new resource in times of scarcity. This other kind of water-chestnut, the *lin-kio*, is a cooling and agreeable fruit in summer. When green, it is sold in the markets at Pe-king, as our filberts in Europe. It is sometimes dried and reduced to powder, and the Chinese make excellent soup of it, especially when a little wheaten flour is added to it; a third part of it may be mixed also with the flour of which bread is made. When baked in an oven, or preserved with sugar or honey, it becomes wholesome and agreeable food; it is likewise very proper for feeding geese, ducks, and other kinds of poultry.

The culture of the *lin-kio* requires no care; for it propagates of itself in all those places where it grows. When it is necessary to sow it

in a pond or rivulet, the seed is thrown into the shallowest part of the water, about the end of autumn; but that place is always chosen where the water is clear and exposed to the south. The more heat the *lin-kio* receives, the more wholesome, savoury and fruitful it is.

CHAP. VI.

TREES, SHRUBS AND PLANTS OF CHINA.

CHINA, in its vast extent, contains almost every species of trees that are known to us; but we shall only describe those peculiar to the country, or, at least, such as are not to be found in our western climates.

THE TALLOW-TREE.

AMONG these extraordinary trees, we must distinguish that which produces tallow. This tree is of the size of our cherry-tree; its branches are crooked; its leaves, which are shaped like a heart, are of a bright red colour; it has a smooth bark, a short trunk, and its top is round and bushy. The fruit is contained in a husk divided into three spherical segments, which
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open when it is ripe, and discover three white grains, of the size of a small walnut. It is the pulp with which these stones are covered, that has all the properties of tallow; its colour, smell and consistence are exactly the same. The Chinese melt it, and make candles of it, mixing only a little linseed-oil with it, to render it softer and sweeter. Had they the art of purifying it as we purify tallow in Europe, their candles would not be inferior to ours; but, as they neglect to take this precaution, they have a more disagreeable smell, produce a thicker smoke, and afford a much fainter light.

WAX-TREE.

THE Chinese procure also from certain trees a kind of wax which is almost equal in quality to that made by bees. They call it *pe-la*, or *white-wax*, because it is so by nature. This wax is deposited by small insects, on two kinds of trees; for no others afford them proper nourishment. The first is short and bushy, and grows in a dry, sandy soil. The Chinese call it *kan-la-chu*, or *the dry tree that bears wax*. The other species is much larger and prettier, and thrives only in moist places; it is named *choui-la-chu*, or *the aquatic tree that produces wax*.

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The *kan-la-chu*, being of a shrubby nature, easily propagates ; walls may be covered with it to the height of ten or twelve feet, or hedges may be formed of it in the fields ; it equally endures heat and cold, and thrives, without the least culture, in the barrenest soil.

The small insects that make the *pe-la*, do not naturally frequent these trees ; they must be placed upon them : but this operation is not difficult ; and, after a tree has been once stocked, it always retains them. Towards the beginning of winter, small tumours are perceived upon the *kan-la-chu* that have already produced wax, which continually increase, until they become of the size of a small walnut : these are so many nests filled with the eggs of those little insects, which in the country are called *pe-la-tchong*, or *la-tchong*. When the warmth of spring makes the tree shoot forth its blossom, it also gives life to the insects that cover it. Then is the proper time to deposit nests on those trees which have none. The Chinese make small packets or bundles of straw, on each of which they put seven or eight nests ; they afterwards tie these packets to the branches, taking care to place the nests immediately on the bark. If the shrub is five feet in height, it is capable of supporting

porting, one or two packets on each of its boughs ; and thus of its branches, in proportion to their size and vigour. After these insects are hatched, they run upon the branches, disperse themselves over the leaves, and perforate the bark, under which they retire ; but they always come forth at the proper season for making their wax.

It is about the middle of June, that this wax begins to appear upon the *kan-la-chu*. At first, a few filaments, like those of fine soft wool, are perceived rising from the bark, around the body of the insect ; but, by degrees, these filaments form a kind of down, which continually becomes thicker, and increases more and more in size during the heats of summer. This crust entirely covers the insect, and defends it, not only from the heat, but also from the rain and ants. The Chinese assure us, that, if the wax were left too long on the tree, the insects would not make their nests. Care must be taken to gather it before the first hoar frosts in September.

This wax is white and bright, and preserves its transparency to the depth of an inch. It is carried to court, and reserved for the use of the emperor, princes and chief mandarins. If an ounce

ounce of it be added to a pound of oil, this mixture acquires a consistency, and forms a wax little inferior to that made by bees. The physicians employ it in curing several diseases; when applied to wounds, it makes the flesh heal in a very short time. We are also assured, that many of the Chinese, when they are about to speak in public, or when any occasion is likely to occur on which it may be necessary to have assurance and resolution, eat an ounce of this wax, to prevent swoonings or palpitations of the heart.

THE TSI-CHU, OR VARNISH-TREE.

AN opinion long prevailed in Europe, that the celebrated varnish of the Chinese was only a particular composition, which these people had the art of making. It is now known, that they are indebted to nature and their climate only, for this precious liquor, which gives so much lustre and beauty to many of their manufactures. The Chinese varnish is indeed nothing else than a reddish gum which distils from certain trees called *tsi-chu*. These trees grow in the provinces of *Kiang-si* and *Se-tchuen*; but those which are found in the territories of *Kan-tcheou*,

Kan-tcheou, one of the most southerly cities of *Kiang-si*, produce the most valuable varnish.

We are assured, that the *tsi-chu*, the bark and leaves of which have great resemblance to those of the ash, bears neither fruit nor flowers. It seldom exceeds fifteen feet in height; and the circumference of its trunk, when largest, is about two feet, or two feet and a half. The Chinese take the following method of propagating this tree.—In spring, they choose a vigorous shoot, about a foot in length, which proceeds immediately from the trunk; and coat over the lower part, by which it adheres to the tree, with a kind of yellow earth, at least three inches in thickness. This coat is carefully covered with a mat, to defend it from rain and the injuries of the air. Towards the autumnal equinox, they detach a little of the earth, to observe in what condition the small roots are, which begin to spring forth from the shoot. If they find that the filaments which compose them, are of a reddish colour, they judge it is time to make an amputation; but they defer it, if the roots are white, because this colour shews that they are yet too tender. They then close up the coat again, and wait till the spring following. When the shoot is separated from
the

the trunk of the tree, it is put into the earth; but, in whatever season it is planted, whether in spring or autumn, great care must be taken, to put plenty of cinders into the hole prepared for it; without this precaution, the ants would destroy the yet tender roots, or, at least, deprive them of all their moisture, and cause them to decay.

The Chinese do not procure varnish from the *tshi-chu* until its trunk is nearly five inches in diameter, which size it seldom attains to before seven or eight years. Varnish extracted from a tree smaller, or of less age, would not have the same body and splendour. This liquor distils only in the night time, and during the summer season; it does not flow in winter; and the varnish produced by the tree in spring or autumn, is always mixed with a great deal of water.

To cause the gum to flow, they make several rows of incisions round the trunk, the number of which is proportioned to the vigour of the tree. The first row is seven inches from the earth, and the rest are at the same distance one from the other, and continue to the top of the trunk, and even sometimes on the boughs which are of a sufficient strength and size. The
Chinese

Chinese use a crooked iron for making these incisions, which must run a little obliquely, and be equal in depth to the thickness of the bark ; they make them with one hand, and with the other hold a shell, the edges of which they insert into the opening, where it remains without any support. These incisions are made towards evening ; and next morning, they collect the varnish that has fallen into the shells ; the following evening, they are again inserted ; and this operation is continued until the end of summer. A thousand trees yield almost, in one night, twenty pounds of varnish.

This varnish, for the most part, is not extracted by the proprietors of those trees, but by merchants, who purchase them for the season, at the rate of three-pence per foot. These merchants afterwards hire workmen, to whom they give an ounce of silver per month, both for their labour and maintenance. One workman is sufficient for fifty feet of timber.

While the varnish distils, it exhales a malignant vapour, the bad effects of which can only be prevented by preservatives and great precaution. The merchant who employs these workmen, is obliged to keep by him a large vase filled with rape-oil, in which a certain quantity

quantity of those fleshy filaments have been boiled that are found in hog's lard, and which do not melt. When the workmen are going to fix the shells to the trees, they carry some of this oil along with them, and rub their face and hands with it, which they do with greater care when they collect in the morning the varnish that has distilled during night. After eating, they wash their whole bodies with warm water in which the bark of the chestnut-tree, fir-wood, crystallized saltpetre, and some other drugs, have been boiled. When they are at work near the trees, they put upon their heads a small cloth bag in which there are two holes, and cover the fore-part of their bodies with a kind of apron made of doe-skin, which is suspended from their necks with strings, and tied round them with a girdle. They also wear boots, and have coverings on their arms, made of the same kind of skin. The labourer who should attempt to collect varnish without using this precaution, would soon be punished for his rashness; and the most dreadful effects would ensue. The disorder shews itself by tetters, which become of a bright red colour, and spread in a very short time; the body afterwards swells, and the skin bursts and appears covered with an universal

versal leprosy. The unhappy wretch could not long endure the excruciating pains which he feels, did he not find a speedy remedy in those preservatives which are used against the malignant and noxious exhalations of the varnish.

When the labourers go to collect this gum, they carry, suspended from their girdles, a kind of vessel, made of leather; with one hand they detach the shells, and scrape them with a small iron instrument, which they hold in the other, in order that they may lose none of the varnish. It is then carried to the merchant's house, where it is purified, by straining it through a cloth; and the dregs are sold to the druggists, who employ them for certain purposes in medicine.

The season of collecting varnish being ended, the merchant puts it into small casks closely stopped. A pound of it newly made, costs him about one shilling and eight-pence sterling; but he gains cent. per cent. upon it, and sometimes more, according to the distance of the place to which he transports it.

Besides the lustre and beauty that varnish gives to many of the Chinese manufactures, it has also the property of preserving the wood upon which it is laid, especially if no other
matter

matter be mixed with it. It prevents it from being hurt, either by dampness or worms.

Every workman has a particular art and method of using varnish. This work requires not only much skill and dexterity, but also great attention, to observe the proper degree of fluidity which the gum ought to have, as it must be neither too thick nor too liquid when it is laid on. Patience, above all, is necessary in those who wish to succeed. To be properly varnished, a work must be done at leisure; and a whole summer is scarcely sufficient to bring it to perfection. It is therefore rare to see any of those cabinets which are imported to us from Canton, so beautiful and durable as those manufactured in Japan, Tong-king, and Nang-king, the capital of the province of Kiangnan: not that the artists do not employ the same varnish; but, as they work for Europeans, who are more easily pleased, they do not take the trouble of giving the pieces which come from their hands, all the polish they are capable of receiving.

There are two methods of laying on varnish; the simplest, is when it is immediately laid on the wood. The work is first polished, and then daubed over with a kind of oil, which the Chinese

these call *tong-yeou*. When this oil is dry, it receives two or three coats of varnish, which remain so transparent, that all the shades and veins of the wood may be seen through them. If the artist is desirous of entirely concealing the substance on which they are laid, nothing is necessary but to add a few more coats : these give the work a shining surface, the smoothness of which equals that of the most beautiful ice. When the work is dry, various figures are painted upon it, in gold and silver, such as flowers, birds, trees, temples, dragons, &c. A new coat of varnish is then sometimes laid over these figures, which preserves them, and adds much to their splendour.

The second method of using varnish requires more preparation. The Chinese workmen fix to the wood, by means of glue, a kind of paste-board, composed of paper, hemp, lime and other ingredients, well beaten, that the varnish may incorporate with them. Of this they make a ground perfectly smooth and solid, over which the varnish is laid in thin coats, that are left to dry one after the other.

It often happens, that the lustre of varnished tables, and other pieces of furniture, is insensibly destroyed by tea and warm liquors. 'The fe-

‘ cret of restoring to varnish its shining black colour,’ says a Chinese author, ‘ is to expose it, for one night, to a white hoar frost, or to cover it some time with snow.’

TIE-LY-MOU, OR IRON-WOOD.

THIS tree rises to the height of our large oaks ; but it differs from them both in the size of its trunk and in the shape of its leaves. Its wood is exceedingly hard, and so heavy, that it sinks in water. The anchors of the Chinese ships of war are made of it.

THE NAN-MOU.

TRAVELLERS describe this tree as the Chinese cedar: however, its leaves are not shaped like those of the cedar of Lebanon. This tree is one of the tallest in China ; its branches, which shoot up vertically, grow from the trunk, only at a certain height, and terminate in a bush, or tufted top. The Chinese consider its wood as incorruptible.—*When we are desirous, say they, of erecting an edifice to last for ever, we must employ only the nan-mou.* Great use, therefore, is made of this wood in building the emperor’s palaces, where all the pillars, beams and doors, are made of it.

THE

THE TSE-TAN, OR ROSE-WOOD.

THIS tree furnishes the most beautiful and valuable wood that is used by the Chinese artists. It is of a black colour inclining towards red, striped and variegated with delicate veins, which have the appearance of painting. It is employed for making tables, chairs, and other pieces of furniture, which are in greater request, and cost much dearer, than those that are varnished.

THE TCHANG, OR CAMPHIRE-TREE.

THE valuable tree from which camphire is procured, is also a production of China. We are assured, that some of them are found which are above an hundred cubits in height, and so thick, that twenty persons cannot enclose them. The trunks of these trees, when old, emit sparks of fire; but their flame is so subtle, that there is no danger to be apprehended from it; it does not even injure the hair of those who are near it. Common camphire costs only a penny the ounce at Pe-king; but it is inferior to that of *Borneo*, in the judgment even of the Chinese.

The manner in which some authors have spoken of Camphire, gives us reason to conclude,

clude, that they have been entirely ignorant of the process employed to obtain this salutary gum. The camphire does not drop to the earth, like the gums of certain resinous trees, which are preserved by discharging that part of their substance which is too oily; neither does it distil from the top to the bottom of the tree, through an incision made in it. The Chinese would practise this method, could it be employed with success; for it is very common in China, to make such kind of incisions in resinous trees. The method used by the Chinese for obtaining camphire, is as follows.—They take some branches fresh from the *tchang*, chop them very small, and lay them to steep in spring water for three days and three nights. After they have been soaked in this manner, they are put into a kettle, where they are boiled for a certain time, during which they keep continually stirring them with a stick made of willow. When they perceive that the sap of these small chips adheres sufficiently to the stick, in the form of white frost, they strain the whole, taking care to throw away the dregs and refuse. This juice is afterwards poured gently into a new earthen basin well varnished, in which it is suffered to remain one night.

Next

Next morning, it is found coagulated, and formed into a solid mass. To purify this first preparation, they procure some earth from an old earthen wall, which, when pounded and reduced to a very fine powder, they put into the bottom of a basin made of red copper; over this layer of earth, they spread a layer of camphire, and continue thus until they have laid four strata. The last, which is of very fine earth, they cover up with the leaves of the plant *po-ho*, or penny-royal, and over the whole, place another basin, which they join very closely to the former, by means of a kind of red earth, that cements their brims together. The basin, thus prepared, is put over a fire, which must be managed so as to keep up an equal heat: experience teaches them to observe the proper degree.—But, above all, they must be very attentive, lest the plaster of fat earth which keeps the basins together, should crack or fall off, otherwise the spirituous parts would evaporate; and ruin the whole process. When the basins have been exposed to the necessary heat, they are taken off and left to cool; after which, they are separated, and the sublimated camphire is found adhering to the cover. If this operation be repeated two or three times, the camphire is

found purer, and in larger pieces. Whenever it is necessary to use any quantity of this substance, it is put between two earthen vessels, the edges of which are surrounded with several bands of wet paper. These vessels are kept for about an hour over an equal and moderate fire; and when they are cool, the camphire is found in its utmost perfection, and ready for use.

This method of procuring camphire, even from the heart of the tree, may be practised in all seasons of the year, which would not be the case, were it extracted like other resinous substances, that only flow during a certain short space of time. Besides, by lopping the branches of the camphire-tree, less hurt is done to it, than by making incisions, which are always hazardous.

THE SIANG.

THE *siang* grows to the height of our chestnut-tree, and bears a fruit which serves the Chinese dyers as a substitute for the gall-nut. It is inclosed in a double husk, and is of the size of a chestnut, which it also resembles in colour. The exterior husk is that which is used properly for dying. Hogs feed upon this fruit, although it has a disagreeable taste. Even the
moun-

mountaineers of China assure us, that (after they have peeled off its interior rind by means of warm water, and boiled it in other water, to which vinegar is added) they can eat it with pleasure. The *siang* grows, with little culture, to the north of *Pe-king*, and in the province of *Tche-kiang*: perhaps it would thrive equally in the barren and mountainous regions of Europe.

THE LO-YA-SONG.

THIS name is given to a kind of pine, which is found near *Keou-ouai*, beyond the great wall. Its trunk, branches, leaves and fruit, exactly resemble those of our common pines; but it is distinguished by several singularities: all its leaves fall in autumn; its wood is exceedingly hard, and fit for various purposes; but the sap it contains is poisonous. Those who are employed in cutting this tree, must take great care that no drops spurt out on the skin; for it raises blisters and pimples which cannot easily be cured. If its root, which is of a reddish colour, be put into the earth, or in water, it soon petrifies; it is then used for sharpening the finest and best-tempered tools. This petrification changes its figure so little, that it cannot

be perceived, unless one looks at it very closely; but its weight is considerably augmented.

THE LUNG-JU-SHU.

THE trunk of this tree is equal in thickness to those of our large plum-trees, and divides itself into two or three principal branches, which are subdivided into others, that are much smaller. Its bark is of a reddish gray colour, and spotted like that of hazel. The extremities of its branches are knotty, very unequal, and full of pith. The trunk of this tree furnishes planks, which are employed for making different pieces of furniture. The fruit, which resemble our cherries before they are ripe, grow from long, green and fibrous pedicles. The skin of this fruit is very hard; it is speckled in some places with small red spots, and contains a greenish substance; which, by maturity, is reduced to a kind of jelly. The Chinese rub their hands with it in winter, to prevent chilblains.

THE TCHA-KE.

THIS tree, which has no bark on its trunk or branches, grows on the northern coasts. If it be thrown into the fire, even when green, it burns as readily as the driest wood. If it be
made

made into charcoal, it kindles very easily, produces a strong heat, without smell or smoke, and lasts much longer than any other kind.

THE TCHU-KOU.

THIS tree is so much the more valuable to the Chinese, as its inner rind furnishes them with the greater part of the paper which they consume. When its branches are broken, the bark peels off in the form of long ribands. Were we to determine the species to which this tree belongs, by its leaves, we should class it with the wild mulberry-tree; but, by its fruit, it has more resemblance to the fig-tree. This fruit adheres to the branches, without any stalk, and when pulled before its maturity, appears, like the fig, to be full of milk. The great affinity it has, in many respects, to the fig and mulberry tree, induce us to believe it to be a kind of sycamore. This tree grows on the mountains, and in a rocky soil. The Chinese Herbal gives the following account of the manner in which it ought to be planted, in order to obtain most plants, and of the best quality.—
' At the vernal equinox, take the seeds of this
' tree, and, after having washed them, mix
' them with sesamum, and throw them into the
' earth

‘ earth at random. The *sesamum* will spring
 ‘ up with the first shoots of the *ichu-kou* ; but
 ‘ great care must be taken, not to crop the plant
 ‘ either in winter or autumn : you must wait
 ‘ till the spring following. You must then
 ‘ set fire to the field ; and the same year, you
 ‘ will see the plants of the *ichu-kou* shoot up
 ‘ with great vigour. At the end of three years,
 ‘ they will be fit to be cut, and their bark will
 ‘ be proper for making paper.’

THE KIN-KOUANG-TSÉE, OR SOUR
 JUJUBE,

THIS is a large tree, the leaves of which are long and sharp-pointed. Its flowers have a greenish tint ; and the fruit it produces resemble large jujubes : on account of their beautiful yellow colour, they are called *golden jujubes*. These fruit, when dried, retain a sourish taste ; and their golden colour changes to a delicate red. Their stone is hard, and shaped like a heart, as well as the kernel which they contain. These stones were formerly used by the superstitious votaries of idols, for making chaplets, on which several figures were engraven. It is said, that this tree was brought originally from Bengal, and that great difficulty was found at first

first to rear it in China ; but it is so naturalized at present, that it rises to the height of the tallest fruit-trees. Its wood, which is hard and of a very fine grain, is much used for different kinds of works.

THE TSE-SONG-YUEN-PE, OR JUNIPER
CYPRESS.

THIS is one of the singularities of nature. It partakes of the properties both of the juniper and of the cypress-tree. Its trunk is about half a foot in diameter, and shoots out, almost where it springs from the earth, a great number of branches, which extend on all sides, and are divided into several others, that form a top extremely thick and bushy. All these branches are loaded with leaves ; some of which resemble those of the cypress ; others, those of the juniper : the latter are long, narrow and prickly, and are ranged along the branches in rows of four, five, and sometimes six each ; whence it happens, that, when the branches are viewed lengthwise, the leaves appear like stars, having four, five or six rays, the leaf nearest the eye exactly covering that which is next to it, and leaving the intervals between the rows perfectly open. The small branches, or twigs, which are covered
with

with these juniper leaves, are generally found below the principal boughs ; and the branches that shoot out from the upper part of the same boughs, bear cypress leaves. There are found whole branches which resemble those of the cypress ; and there are others, that, in like manner, have an affinity to the juniper alone ; there are some, also, which partake of the nature of both ; and, lastly, there are others, that bear only a few cypress leaves, grafted, as it were, on the end of a juniper branch, or a small juniper twig is sometimes seen springing from a cypress bough. When the tree is young, all its leaves resemble those of the juniper ; but when it is old, they change into those of the cypresses.

The bark of this tree is very rough and unequal, and of a grayish brown colour inclining to red. Its wood is of a reddish white, like the juniper ; but it is of a resinous nature. The leaves smell like cypresses, and have something of an aromatic flavour to the taste : they are sharp and bitter. This tree bears a small, round, green fruit, a little larger than that of the juniper : it contains two reddish grains, shaped like a heart, which are as hard as a grape-stone.

THE

THE BAMBOO.

THE *bamboo* is a kind of reed, which grows to the height and size of large trees. Its leaves are long, and bend backwards towards the points. Although the trunk is hollow, and divided at certain spaces by knots, it is very strong, and capable of sustaining an enormous weight. Bamboo-reeds are employed for numberless purposes. They are used as natural pipes to convey and distribute water; when split lengthwise and divided into thin slips, they are woven into mats, trunks, and various other works; paper is also made of a certain paste procured from them after they have been bruised and steeped in water. Although the *bamboo* grows in all the provinces of China, it is, however, more abundant in the province of *Tcheking*, where whole forests are found of it.

THE ACACIA.

THE *acacia*, which was brought from America to France about the end of the last century, is common in China. The Chinese authors pretend, that the seeds extracted from its pods are employed with success in medicine. ‘The
‘ seeds

‘ seeds of this tree,’ say they, ‘ must be put
‘ into ox-gall about the beginning of winter,
‘ in such manner, that they may be entirely
‘ covered; dry the whole for a hundred days
‘ in the shade; and swallow one of these grains
‘ daily, after meat.’ From this remedy, they
promise wonderful effects, and assure us, in
particular, that the continual use of it amends
the sight, cures the piles, and changes gray
hairs into black. Another property of the *acacia*,
is, that it furnishes flowers which tinge paper,
or silk, with three different shades of yellow.
They are much used by the Chinese dyers.
The Chinese Herbal recommends the following
method of cultivating this tree to those who
wish it to thrive and grow speedily.—‘ When
‘ you have collected,’ says the author, ‘ the
‘ seeds of *acacia*, dry them in the sun, and, a
‘ little before the summer solstice, throw them
‘ into water. When they begin to grow, sow
‘ them in rich earth, mixing with them a small
‘ quantity of hemp-seed. Each of these seeds
‘ will spring up; but the hemp must be cut at
‘ its proper season, and the young *acacias* tied
/ to small props, to support them. Next year,
‘ sow hemp; and repeat the same operation
‘ the third, in order that the hemp may pre-
‘ serve

‘serve these delicate plants from the injuries
 ‘of the air and weather. When the young
 ‘plants appear to be strong and vigorous, let
 ‘them be transplanted, and they will become
 ‘beautiful trees.’

THE TEA-PLANT.

AMONG the aromatic shrubs of China, that which furnishes tea holds the first rank. It is not known by this name in the country ; it is called *tcha*, and (by corruption, in some of the maritime provinces) *tha*, from which is derived our word *tea*.

Father le Comte, in his Memoirs, has given us a very accurate description of this shrub.—
 ‘Tea,’ says he, ‘grows in the valleys, and at
 ‘the bottoms of the mountains. Rocky ground
 ‘produces the best ; and that which is planted
 ‘in a light soil is next in quality. The worst
 ‘is found in earth of a yellow colour ; but, in
 ‘whatever place it is cultivated, care must be
 ‘taken to expose it to the south : it then ac-
 ‘quires more vigour, and bears three years
 ‘after it has been planted. The root of the
 ‘shrub is like that of the peach-tree ; and its
 ‘flowers resemble the white wild rose. When
 ‘I entered the province of Fo-kien, I was
 ‘shewn

' shewn, for the first time, the tea-plant, upon
 ' the declivity of a little hill. It was only about
 ' five or six feet in height. Several branches
 ' joined together, and separated towards their
 ' upper extremities, formed a tufted top, almost
 ' like that of our myrtle in Europe. The trunk,
 ' though to appearance dry, bore branches that
 ' were covered with beautiful green leaves.
 ' These leaves were narrow and tapering to-
 ' wards the points, about an inch and a half
 ' in length, and indented round the edges.
 ' The oldest, which appeared of a whitish co-
 ' lour below, were brittle, hard and bitter. The
 ' young ones, on the contrary, were soft and
 ' pliable, of a reddish tint, smooth, transparent,
 ' and very agreeable to the taste, especially after
 ' they had been chewed for some time. As it
 ' was then in September, I found on them
 ' three kinds of fruit. On the young and tender
 ' branches, I observed small soft berries, of a
 ' green colour, and filled with very small yel-
 ' low grains. On the rest of the branches, the
 ' fruit were as large as beans, but of different
 ' shapes; some of them were round, and con-
 ' tained a pea; others were long, and inclosed
 ' two; and several were triangular, and con-
 ' tained three. The outer rind which incloses
 ' this

‘ this fruit, or rather seed, is green, smooth,
‘ and very thick. Under the second, which is
‘ white and thinner, is a third pellicle, exceed-
‘ ingly fine, that covers a kind of nut adhering
‘ to the rind by a small fibre, from which it
‘ derives its nourishment. When this fruit is
‘ young, its taste is somewhat bitterish ; but,
‘ two or three days after it has been gathered,
‘ it lengthens, changes to a yellow colour, ap-
‘ pears dry and shrivelled like an old filbert,
‘ and becomes very oily and bitter. I found
‘ also upon these trees a third kind of old and
‘ hard fruit, the black exterior rind of which,
‘ being half open, discovered within, a hard,
‘ brittle husk, exactly like that of a chestnut ;
‘ but it was so flatted and dried, that, after I
‘ had broken it, I could scarcely discover any
‘ vestige of fruit. In some of them, I found this
‘ fruit reduced to powder ; and in others, I ob-
‘ served a very small nut, perfectly dry, and
‘ half covered with its first pellicle. Among
‘ these fruits were a great number called female
‘ fruits, which had no germ. Those that have
‘ a germ, if they are sown, will produce trees ;
‘ but the Chinese generally make use of slips
‘ for raising plants. That I might be better ac-
‘ quainted with the nature of this tree, I had

‘ the curiosity to taste the bark of the trunk and
 ‘ branches ; I also chewed the wood and fibres,
 ‘ both of which appeared to have no bitterness,
 ‘ and even, after a considerable time, I only
 ‘ perceived a taste somewhat like liquorice, but
 ‘ very faint.’

The Chinese distinguish several kinds of tea, which may be reduced to the four following ; the *Song-lo tcha*, the *Vou-y tcha*, the *Lou-ngan tcha*, and the *Pou-eul tcha*.

The first takes its name from the mountain *Song-lo*, situated in the province of *Kiang-nan*, under thirty degrees of north latitude. This mountain is not very extensive ; but it is entirely covered with these shrubs, which are also cultivated at the bottoms of the neighbouring mountains. The *Song-lo* is the same which we call *green tea*. It is cultivated almost like vines, and is cropped at a certain height, to prevent it from growing. This shrub must be renewed every four or five years, because, after that period, its leaves harden and become sour. The flower which it bears is white, and shaped like a small rose composed of five leaves. The *Song-lo tcha* may be kept for several years, and is used, with great success, as a remedy for various distempers.

The

The Chinese of the province of *Kiang-nan* are the only people who crop the tea-shrub; for every where else it is suffered to grow to its natural size, which sometimes extends to ten or twelve feet. When the tree is very young, they take care also to incline and bend down its branches, that they may collect its leaves afterwards with greater ease. This shrub grows often on the rugged backs of steep mountains, access to which is dangerous, and sometimes impracticable. The Chinese, in order to come at the leaves, make use of a singular stratagem. These steep places are generally frequented by great numbers of monkeys, which, being irritated and provoked, to revenge themselves, tear off the branches, and shower them down upon those who have insulted them. The Chinese immediately collect these branches, and strip them of their leaves.

The *Vou-y tcha*, which is known in Europe by the name of *bohea*, grows in the province of *Fo-kien*, and takes its name also from a mountain, called *Vou-y*, situated in the district of *Kien-ning-sou*. On this mountain, which is one of the most celebrated in the province, is seen a great number of pleasure-houses, temples and hermitages belonging to the bonzes of the

fect of *Tao-kia*, who draw hither a prodigious concourse of people. These cunning priests, to make the vulgar believe that this mountain is the residence of the immortals, have artfully placed, in clefts of the rocks, and on inaccessible eminences, barks, chariots, and other things of the same kind. These ornaments, as whimsical as extraordinary, strike the minds of the credulous people, who imagine that such decorations can only be the work of some supernatural power.

The *Vou-y tcha* is the tea most esteemed universally throughout the empire. It agrees better with the stomach, is lighter, sweeter, and more delicate to the taste than the *Song-lo*. It is even said to have the property of purifying the blood, and of recruiting the strength of those who are debilitated. It differs from the *Song-lo tcha* in the form and colour of its leaves, which are shorter, rounder and blacker, and which communicate a yellow colour to water, without any harshness. The leaves of the other are longer and sharper; an infusion of them renders water green; and experience plainly shews that they are of a corrosive nature.

From these two first kinds of tea, three others are composed, the difference of which results

from the choice of the leaves, and the time when they are gathered. That which contains only the fresh and tender leaves of young trees, is called *mao tcha*, or *imperial tea*. This is the most delicate, and is that which is transported to court for the use of the emperor. Although it is seldom ever distributed but in presents, it may sometimes be bought on the spot where it grows for twenty-pence or two shillings the pound.

The second sort is composed of older leaves. It is what is sold under the name of *good Vou-y tcha*. The rest of the leaves, that are suffered to remain on the tree until they grow larger, form the third kind, which is sold to the common people at a very cheap rate.

The flowers of this shrub also furnish another kind of tea; but those who are desirous of procuring it, must bespeak it, and pay an exorbitant price for it.

The *Lou-ngan tcha*, which is the third kind of tea we have mentioned, grows in the neighbourhood of the city of *Lou-ngan-tcheou*. It differs in nothing from the *Song-lo*, either in the configuration of its leaves, or the manner in which it is cultivated; but it has none of its noxious qualities; it is neither so heating, nor

is it so harsh and corrosive—properties which result, no doubt, from the difference of the soils in which they grow.

The fourth kind is procured from a village named *Pou-eul*, situated in the province of *Yun-nan*, on the frontiers of the kingdoms of *Pegu*, *Ava*, *Laos* and *Tong-king*. This village is become considerable by its commerce : people resort to it from all parts ; but the entrance of it is forbidden to strangers, who are permitted to approach no nearer than the bottoms of the mountains, to receive the quantity of tea which they want. The trees that produce this tea are tall and bushy ; they are planted irregularly, and grow without any cultivation. Their leaves are longer and thicker than those of the *Song-lo tcha* and *Vou-y tcha* ; they are rolled up in the same manner as we roll up our tobacco, and formed into masses, which are sold at a dear rate. This kind of tea is much used in the provinces of *Yun-nan* and *Koei-tcheou*. It has nothing harsh ; but it has not that agreeable taste and flavour which distinguish other kinds : when infused, it tinges water with a reddish colour.

The *kaiel tcha* is a kind of tea used by the Mogul Tartars. It is only the refuse of the leaves of all the different teas which have been
suffered

suffered to grow hard, and which are mixed indiscriminately. These people, who feed on raw flesh, are subject to continual indigestions whenever they give over the use of tea ; on that account, they transport great quantities of it from China ; and, in exchange, furnish the emperor with all the horses necessary for his cavalry.

We must not confound with real tea every thing that the Chinese call *tcha*. What is sold in the province of *Chang-tong* as a delicate tea, is properly but a kind of moss, which grows on the rocks in the neighbourhood of the small city of *Mang-ing-hien*. A like kind of tea is distributed in some of the other northern provinces, which is not composed of real leaves, although the merchants vend it under the name of *tcha-yé*, *tea-leaves*.

If this delicious commodity is adulterated even in China, can we flatter ourselves, that the tea we have in Europe is pure and without mixture ? Perhaps we taste nothing else, like many of the Chinese, but moss from the rocks of *Mang-ing-hien*.

When the tea leaves have been collected, they are exposed to the steam of boiling water ; after which, they are put upon plates of copper, and

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held

held over the fire until they become dry and shrivelled, and appear such as we have them in Europe.

According to the testimony of Kœmpfer, tea is prepared in the same manner in the isles of Japan. ‘ There are to be seen there,’ says this traveller, ‘ public buildings erected for the purpose of preparing the fresh-gathered tea. Every private person who has not suitable conveniences, or who is unacquainted with the operation, may carry his leaves thither as they dry. These buildings contain a great number of small stoves raised about three feet high, each of which has a broad plate of iron fixed over its mouth. The workmen are seated round a large table covered with mats, and are employed in rolling the tea-leaves which are spread out upon them. When the iron plates are heated to a certain degree by the fire, they cover them with a few pounds of fresh-gathered leaves, which, being green and full of sap, crackle as soon as they touch the plate. It is then the business of the workman to stir them with his naked hands, as quickly as possible, until they become so warm, that he cannot easily endure the heat. He then takes off the leaves with a kind of shovel, and lays

‘lays them upon mats. The people who are employed in mixing them, take a small quantity at a time, roll them in their hands always in the same direction, while others keep continually stirring them, in order that they may cool sooner, and preserve their shrivelled figure the longer. This process is repeated two or three times, and even oftener, before the tea is deposited in the warehouses. These precautions are necessary to extract all the moisture from the leaves.’

The people in the country bestow much less labour on the preparation of their tea. They are contented with drying the leaves in earthen vessels, which are held over the fire. This operation, being much simpler, is attended with less trouble and expence, and enables them to sell their tea at a much lower price.

Common tea is preserved in narrow-mouthed earthen vessels; but that used by the emperor and grandees is inclosed in porcelain vases, or in leaden and tin canisters covered with fine mats made of bamboo.

The Chinese and people of Japan generally keep their tea a year before they use it, because, as they pretend, when quite new, it possesses a narcotic quality which hurts the brain.

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The Chinese pour warm water over their tea, and leave it to infuse, as we do in Europe; but they drink it without any mixture, and even without sugar. The people of Japan reduce theirs to a fine powder, which they dilute with warm water, until it has acquired the consistence of thin soup. Their manner of serving tea is as follows. They place before the company the tea equipage, and the box in which this powder is contained; they fill the cups with warm water; and, taking from the box as much powder as the point of a knife can contain, throw it into each of the cups, and stir it with a tooth-pick until the liquor begins to foam; it is then presented to the company, who sip it while it is warm. According to F. du Halde, this method is not peculiar to the Japanese; it is also used in some of the provinces of China.

Kien-long, the present emperor of China, in a little poem which he composed in praise of tea, thus describes the manner of preparing it.—‘Put,’ says he, ‘on a moderate fire, a three-legged vessel, the form and colour of which bespeak long services; fill it with limpid water procured from melted snow, boil it to that degree which is necessary to whiten fish or
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'redden crabs, and immediately pour it over
 'the tender leaves of choice tea put into a cup
 'made of the earth *yue*. Leave it at rest, until
 'the vapours, which at first rise in abundance,
 'form thick clouds, afterwards gradually dis-
 'perse, at length vanish, and leave only some
 'light exhalations floating on the surface;
 'then, at leisure, sip this delicious liquor. It
 'will effectually dispel those five causes of in-
 'quietude that generally assail us, and disturb
 'our repose. We may taste, we may feel, but
 'we cannot express, the soft tranquillity occa-
 'sioned by a liquor prepared in this manner.'

The isles of Japan produce also abundance of
 tea. Kœmpfer, in his relation, gives an account
 of the different seasons in which the people of
 these islands collect tea. The first begins about
 the middle of the new moon which precedes the
 vernal equinox; that is, the first month of the
 Japanese year, and falls about the end of our
 February, or commencement of March. The
 leaves gathered at this time are called *ficki-tsaa*,
 or *tea in powder*, because it is pulverized. These
 young and tender leaves are only three or four
 days old when they are gathered; and, as they
 are exceedingly dear, they are generally re-
 served for the great people and princes. This
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is the imperial tea of the Japanese. The labourers employed in collecting it, do not pull the leaves by handfuls, but pick them one by one, and take every precaution, that they may not break them. However long and tedious this labour may appear, they gather from four to ten or fifteen pounds a day.

The second crop is collected in the second Japanese month, about the end of March or beginning of April. At this season, some of the leaves are yet in their growth, and others have attained to perfection. This difference, however, does not prevent them from being all gathered indiscriminately. They are afterwards picked and assorted into different parcels, according to their age and size. The youngest, which are carefully separated from the rest, are often sold for leaves of the first crop, or for imperial tea. Tea gathered at this season is called *Too-tsiaa*, or *Chinese tea*, because the people of Japan infuse it, and drink it after the Chinese manner.

The third and last crop of tea is gathered in the third Japanese month; that is to say, about our June. The leaves are then very numerous and thick, and have acquired their full growth. This kind of tea, which is called *Ben-tsiaa*, is
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the coarsest of all, and is reserved for the common people. Some of the Japanese collect their tea only at two seasons of the year, which correspond to the second and third, already mentioned; others confine themselves to one general gathering of their crop, towards the month of June: however, they always form afterwards different assortments of their leaves.

The finest and most celebrated tea of Japan is that which grows near *Ud-si*, a small village situated close to the sea, and not far distant from *Meaco*. In the district of this village is a delightful mountain, having the same name, the climate of which is said to be extremely favourable to the culture of tea; it is therefore inclosed by a hedge, and surrounded with wide ditches, which prevent all access to it. The tea-shrubs that grow on this mountain are planted in regular order, and are divided by different avenues and alleys.

The care of this place is entrusted to people who are ordered to guard the leaves from dust, and to defend them from the inclemency of the weather. The labourers who are appointed to collect the tea, abstain from every kind of gross food for some weeks before they begin, that their breath and perspiration may not in the least

least injure the leaves. They gather them with the most scrupulous nicety, and never touch them but with very fine gloves. When this choice tea has undergone the process necessary for its preparation, it is escorted by the superintendant of the mountain, and a strong guard, to the emperor's court, and reserved for the use of the imperial family.

Several researches have been made in Europe, to discover the real tea-plant, or, at least, one which might be substituted for it. Simon Pauli, a physician and botanist, of Copenhagen, is the first who pretended to have made this discovery. On opening some tea-leaves, he found such a resemblance in them to the Dutch myrtle, that he obstinately maintained they were productions of the same kind; but some skilful botanists refuted this opinion. Father Labat afterwards imagined that he had discovered the real tea-plant in Martinico; he pretended also to have had some of the seeds of the Chinese tea-plant, and that he raised it in America. But it appears, after all he has said; that it was only a species of *lysimachia*; or what is called West-Indian tea. There have also been several other pretended discoveries of the oriental tea-plant; but the falsity of them has

been perceived when they were closely examined. Many European plants have been used as tea, on account of some resemblance either in the shape of their leaves or in their taste and flavour. Among these plants, two or three species of *fluellin* have been highly extolled; without speaking of sage, myrtle, betony, agrimony, sweet briar, &c. but, whatever the virtues of these plants may be, the real Asiatic tea is at present generally preferred to every thing that has as yet been substituted for it.

Several attempts have been made also to introduce the tea-shrub into Europe; but the greater part of them have not succeeded, either on account of the bad state of the seed when procured, or because proper precautions were not used to preserve them long enough in their state of vegetation. If these miscarriages were owing to the former cause, any farther attempts that might be made to raise the tea-plant in Europe, would be lost labour. It is therefore absolutely necessary to procure seeds fresh and in good condition, and such as are ripe and white, and capable of being preserved by their interior moisture. There are two methods of preserving these seeds; the first is, to inclose them in wax, after they have been dried in the sun;

sun ; the second is, to leave them in their husks, and shut them up closely in a box made of tin : but neither of these methods has been attended with general success, whatever care has been taken to obtain fresh seeds, or to preserve them. The best method would be, to sow fresh seeds in fine light earth, immediately on leaving Canton, and to cover them with wire, to secure them from rats and other animals that might attack them. The boxes ought not to be too much exposed to the air, nor to that kind of dew which rises from the sea. The earth in the boxes must be neither hard nor dry, and should from time to time be gently watered with fresh or rain water ; and when the shoots begin to appear, they ought to be kept in a slight moisture, and sheltered from the sun.

• The tea-plants to be found in England have been procured by these means only, and, though several of the young rising shoots perished, the last method proposed is probably that which may be followed with greatest success, to transport rare and curious plants from China. The young tea-plants which are cultivated in the gardens round London, thrive well in the greenhouse during winter ; and some of them stand that season in the open air. Several bear leaves
from

from one to three inches in length, of a beautiful deep-green colour, and the young shoots are strong and vigorous. The finest plant known in England was raised in Kew gardens ; it was carried thither by Sir J. Ellis, who brought it from seed : but the plant at Sion, belonging to the duke of Northumberland, is the first that ever flowered in Europe. An accurate drawing was taken of it when in flower ; to which a botanical description was added. The engraver has perfectly succeeded in copying the original, which was in the possession of the late Doctor Fothergill—a gentleman no less distinguished for his knowledge in natural history, than for his zeal in promoting that science.

In 1766, the Abbé *Gallois* caused a shrub to be transplanted to *Trianon*, under the name of the tea-plant ; but, on closer examination, it was found to belong to the class of the *camellia Japonica*. France, however, can at present boast of possessing this valuable shrub. Mr. Gordon, an eminent nurseryman of London, transmitted to the chevalier de *Janssen* a tea plant, which could not have been entrusted to one worthier of possessing, or abler to cultivate it. This shrub is only a foot and a half in height, and its stalk is equal in size to the barrel of a goose's
 VOL. I. I i quill.

quill. It resembles a small eunomius, except that its leaves have the dark-green colour of the thyme-laurel, or of a young privet.

As the tea shrub is cultivated only in China and Japan, we may reasonably conclude, that it is indigenous to one of these countries, if not to both. It is not known what motive first induced the Chinese and people of Japan to make use of infused tea; but it is probable, that their intention was to correct the bad qualities of their water, which is said to be brackish, and ill-tasted in several provinces.

Doctor *Kalm*, in his Travels through North-America, attests the good effects of tea in like circumstances: ‘Tea,’ says he, ‘is held in different degrees of estimation among different nations; but I am of opinion that we should be much better, and find our purses heavier, if we had neither tea nor coffee. I must, however, be impartial; and I cannot help saying, in praise of tea, that, if it is useful, it must certainly be in winter, in journies like mine across a desert country, where travellers cannot carry with them wine or other liquors, and where, in general, the water is not fit to be drunk, on account of the insects with which it abounds. In like cases, it is very agreeable

‘agreeable when boiled and drunk with an infusion of tea. I cannot sufficiently extol the taste it acquires by this preparation ; it reanimates, beyond all expression, the exhausted traveller. This I myself have experienced, as well as many others who have traversed the desert forests of America : in so fatiguing journies, tea is as necessary as provisions.’

The Dutch East-India company first introduced tea into Europe in the beginning of the last century ; and the earls of Arlington and Ossory imported a considerable quantity of it from Holland to England, about the year 1666 : however, it is certain that, before this epocha, the use of tea was very common even in the coffee-houses ; for, in 1660, a duty of one half-penny per gallon was laid on this liquor when made and sold in public places.

In 1679, Cornelius Bontekoe, a Dutch physician, published a treatise, in the Dutch language, on tea, coffee and chocolate. He there appears a strenuous advocate for tea. He is of opinion, that it cannot hurt the stomach, though drunk to excess, even to the quantity of two hundred dishes a day. It is very probable that political interest influenced the doctor’s assertion ; for, as he was first physician to the

elector of Brandenburg, and perhaps enjoyed considerable distinction, the praises he lavished on tea must certainly have extended the use of it. As the Dutch carried on a considerable trade with Japan at the time tea was introduced into Europe, it is probable that this branch of commerce was first established by them: but, at present, China (and the province of Fo-kien in particular) is the general mart, where all nations go to furnish themselves with this commodity.

THE COTTON-TREE.

COTTON, which forms one of the most considerable branches of the commerce of China, is cultivated with success in the southern provinces. The very day even that the labourers have reaped their grain, they sow cotton in the same field, after having turned up the earth slightly with a rake. When the rain or dew has moistened the ground, a shrub is seen insensibly springing up, which rises to the height of two feet. The flowers appear about the beginning or towards the middle of August; they are generally yellow; but sometimes red. To the flower succeeds a button, which increases, in the form of a pod, till it acquires the size of a walnut.

walnut. The fortieth day after the flower has appeared, this pod bursts, divides itself into three parts, and discovers three or four small cotton balls of a bright white colour, the figure of which is almost like that of those produced by silk-worms. These small downy balls adhere to the bottom of the pod, which is half open, and contains seeds for the following year. As all these small grains are strongly attached to the filaments of the cotton, the Chinese make use of a machine to separate them. This machine is composed of two cylinders highly polished, one of wood, and the other of iron, about a foot in length, and an inch in diameter, placed together in such a manner, that there is no vacuum between them. With one hand they put the first in motion, and do the same to the second by the foot; with the other hand they apply the cotton, which is drawn in between them by their motion, and passes to the other side, while the grains that are left behind, quite bare, fall to the ground. When the cotton has been thus freed from its seeds, it is carded and spun, and afterwards made into cloth.

THE KOU-CHU.

THE shrub called *kou-chu* bears a great resemblance to the fig-tree, both in the make of its branches, and the form of its leaves. From its root several twigs or shoots generally spring up, which form a kind of bush ; but sometimes it consists of only one shoot. The wood of the branches of the *kou-chu* is soft and spongy, and covered with bark like that of the fig-tree. Its leaves are deeply indented, and their colour and the texture of their fibres are exactly the same as those of the fig-tree ; but they are larger and thicker, and much rougher to the touch.

This tree yields a kind of milky juice, which the Chinese use for laying on gold-leaf in gilding. They make one or more incisions in the trunk, into which they insert the edges of a shell, or something else of the same kind, to receive the sap. When they have extracted a sufficiency, they use it with a small brush, and delineate whatever figures they intend for the decoration of their work. They then lay on the gold-leaf, which is so strongly attracted by this liquor, that it never comes off.

THE

THE TONG-TSAO.

STRANGERS who visit China are generally struck with the beauty of the artificial flowers made by the Chinese, and which at first sight appear to be natural: but if the Chinese surpass European artists in these kinds of small works, they are more indebted for their superiority to the materials they employ, than to their industry. Neither silk, cotton, nor any kind of paper or cloth, is employed in the composition of these flowers. The thin, transparent substance of which their leaves are formed, is the pith of a certain shrub, called by the Chinese *tong-tsao*. It is a kind of cane or bamboo, much resembling our elder-tree; but its pith is whiter, closer and less spongy.

The Chinese Herbal says, that the *tong-tsao* grows in dark, shady places. Another author adds, that this reed rises to the height of six feet; that its leaves resemble those of the nymphæa, or water-lily; but that they are thicker. Its trunk is divided, like the bamboo, by knots, between which are comprehended several pipes, each about a foot and a half long. These pipes are generally larger towards the root of the plant.

This shrub is cut every year; and it shoots up a new stem the year following. When these pipes have been collected, they are transported in barks to *Kiang-nan*, where the pith is extracted, and prepared for the hands of the workman. When taken from the pipes it must be carefully preserved from moisture, by keeping it shut up in a dry place: without this precaution, it would be entirely useless.

The first operation consists in reducing this pith to thin, delicate leaves. The piece of pith, which is larger or smaller, according to the size required in the leaves, is laid on a plate of copper, between two other very thin plates; and while the workman rolls it with one hand between these plates, with a knife like that used by shoe-makers for cutting their leather, which he holds in the other, he takes off a very fine paring, in the same manner as carpenters cut shavings from a smooth piece of wood with a plane. These thin leaves of pith are formed into packets, and transported to *Pe-king*, for the use of those who make artificial flowers. When the artists have occasion to paint them, or to give them different forms, to prevent them from tearing, they dip them very softly in water; it would even be sufficient, before they are
used,

used, to expose them for some time in a cold, moist place : by observing this precaution, there is no danger of their breaking or tearing.

There is another observation to be made, respecting the colours with which these delicate leaves are painted. The Chinese workmen for this purpose employ only very soft colours, which have neither gum, mercury, ceruse nor vitriol in their composition. These colours are mixed with water, and must be very light. The artist gives the leaves the various figures requisite, by pressing them on the palm of his hand with particular instruments made for that use. He then puts together, with a small pair of pincers, the different pieces of which the flower is to consist, and joins them with glue made of *nomi*, which is a kind of rice, very thick, and well boiled. The hearts of some of these flowers, such as roses, are made of filaments of hemp painted to resemble nature.

It is with the pith of this tree, that the Chinese so perfectly imitate fruits, and the small insects that adhere to them, especially butterflies. If, for example, they intend to imitate a peach, they begin by forming the skeleton of the fruit of small bits of cane split exceedingly thin. They then fill the hollow part with a
paste

paste composed of the saw-dust of an old peach-tree, which communicates the smell and flavour of a peach to the fruit. After this, they give it a natural shape, and cover it with two or three leaves of the *tong-tsao*, which are painted with proper colours. Nature is so exactly copied in these artificial fruits, that, at first sight, they deceive strangers, and even the avidity of birds. The thin pellicles of the *tong-tsao* give to the shades of the fruit a freshness and appearance of reality, that neither silk, nor the best-prepared wax, can ever be made to imitate.

The Chinese artists succeed equally in making artificial butterflies, which have so great a resemblance to nature; that they appear to be animated. They use only these thin leaves of pith, which they fashion almost in the same manner as those designed for flowers. The butterflies, which they are fondest of imitating, are of the species called in China *ye-fei*—*flying leaves*. There are few other kinds so beautiful and various in their colours.

BETEL AND TOBACCO.

THE Chinese, in imitation of almost all other eastern nations, use the betel-leaf as a sovereign remedy for those disorders which attack

tack the breast and stomach. The shrub which bears this leaf grows like ivy, and twists around other trees. Its leaves are long and sharp-pointed, but broad towards the stalk, and of a pale-green colour. The Chinese cover them with quicklime, and wrap them around the nut *areca*, which in shape greatly resembles a nutmeg. They chew these leaves continually; and they pretend that they strengthen the gums, comfort the brain, expel bile, nourish the glands of the throat, and serve as a preservative against the asthma—a disease which, from the heat of the climate, is very common in the southern provinces. They carry betel and *areca* in boxes, and present it when they meet one another, in the same manner as we offer tobacco.

Although the use of the latter plant is not so extensive in China as in Europe, this country produces it in great abundance. The Chinese do not reduce their tobacco to powder, because they only use it for smoking. They gather the leaves when they are very ripe, and card them almost in the same manner as wool. They afterwards put them below a press, where they squeeze them, as tanners squeeze those remains of their bark which are formed into lumps for burning.

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THE BELVIDERE, OR CHENOPODIUM.

THE belvidere is a plant which seems to be much neglected in Europe, and to which our botanists have hitherto paid little attention : those of China, however, do not think that it ought to be banished from the tribe of useful plants. The following are the properties attributed to it in the Chinese Herbal.—After having said, that it is about the end of March, or beginning of April, that the belvidere springs up from the earth ; that its suckers or shoots rise to the height of eight or nine inches, in shape of a child's fist half shut ; that it afterwards extends itself, and sends forth a number of branches loaded with leaves like those of flax ; and that, as it grows, its branches arrange themselves naturally in the form of a beautiful pyramid ; it adds, that its leaves, yet tender, abound with juice, and have a very agreeable taste ; that it may be eaten as a fallad with vinegar, to which a little ginger has been added ; that, being prepared like other leguminous plants, and baked with meat, it gives it an agreeable and pleasing flavour ; that, when in its full beauty, its leaves become hard and unfit for the table ; but that nourishment

is then found in its root, which serves as a resource in times of famine and scarcity. When the belvidere has attained to its natural size, the Chinese separate its principal stalk from the rest, and put it into a lye of ashes, which cleans and softens it, and frees it from all impurities of the bark. After this bath, it is exposed to the sun ; and, when dry, it is baked and seasoned. With regard to the root, which has something of a violet-colour, they strip off the skin by filaments, which may be boiled and eaten : but what is particularly sought after is the root itself, of which, when reduced to powder, they collect only what remains in the bottom of the vessel, and form it into small loaves, that are baked by being held over the steam of boiling water. People of a delicate taste will scarcely be tempted to admit this dish at their tables ; but is it not useful to point out to the poor peasants, that, in cases of necessity, they may always have recourse, without danger, to this rustic food ? In such cases, they will be indebted to the Chinese for having made the first trial, which, for the most part, is dangerous.

The Chinese Herbal cites the example of four mountaineers, who, having lived on nothing but the leaves, roots and stalks of the belvidere,

videre, with which their country abounded, had nevertheless enjoyed perfect health to a very great age. It relates also the conversation of two philosophers, who, foreseeing the approaching fall of a dynasty, and, disgusted with the tumult, restraint and dangers of the court, where they had passed part of their lives, exhorted one another to seek for a safe retreat.—‘ Let us employ our knowledge,’ said one of them, ‘ in making reflections upon the present state of government ; and our prudence, to secure ourselves against the misfortunes which are ready to fall upon those in place.’—‘ I am entirely of your mind,’ said the other, squeezing his hand ; ‘ I intend to retire into my native country, where I shall live in repose, and have little intercourse with men : the *belvidere* will always supply me with food ; and the great river *Kiang* with excellent water to drink.’

The Chinese Herbal also says, that, to render the *belvidere* more fruitful and substantial, fire must be set to the mountains which are covered with it, because its own ashes are the best manure for the ground, and supply it with a nourishing moisture.

ARTEMISIA,

ARTEMISIA, OR MUGWORT.

MUGWORT, which has been long known in China, is called there *y-tsao*, or the *physician's herb*. The Chinese distinguish it into three kinds ; common, thorny, and wild mugwort. Some botanists speak of a fourth species, which is found on the highest mountains of the southern provinces, and which grows only to the height of a foot in several years. It appears, that the chief properties of this plant are, that it exhales an agreeable odour, and enjoys a kind of immortality. It is put into vases, to ornament cabinets ; and, when it has been well dried, it may be preserved as long as artificial flowers.

Common mugwort grows in every province of China, as well as in all those of France : but both ancient and modern authors agree in recommending, for medicinal purposes, only that of *Ki-tcheou* or *Ming-tcheou*. It is greatly to be wished that our writers on botany, in imitation of the Chinese, when they give us a list of plants, would also mention the places where the best are to be found. It is certain, that difference of soil and climate gives different degrees of strength and virtue to plants ; and this know-

knowledge is considered by the Chinese as one of the most essential parts with which a physician ought to be acquainted. The leaves and seeds only of the mugwort are used in China ; and the same virtues are attributed to the former, as in Europe, for female disorders. The juice of this plant, when green, is used to stop spitting of blood ; and the seeds are employed for the same purpose. The dose of the latter is divided into two parts ; one of which is reduced to ashes, and put into water in which the other has been boiled. These ashes, it is said, when taken as snuff, immediately stop bleedings of the nose. The Chinese prescribe this plant also with success for dysenteries which proceed from weakness, and for pleurifies, and disorders of the stomach. An infusion of the stalks and buttons of mugwort is recommended to old people, instead of tea.

Mugwort was formerly considered as a powerful preservative against witchcraft. The ancient books relate, that, in the third century of the Christian æra, it was customary for people to gather this plant before sun-rise, and to suspend it afterwards over their doors. The poets of the seventh century mention this custom, and describe the manner in which the
streets

streets of the capital were ornamented with it on the fifth day of the fifth moon ; that is to say, about Midsummer.

Prickly mugwort really bears prickles on the edges of its leaves. It grows on the mountains ; but the softest and most esteemed is gathered on those which lie on both sides of the great wall. These leaves, when dried, are beaten with a wooden bat, until the soft part is entirely separated from the fibres ; and, after they have been dipped in water mixed with saltpetre, they are used for tinder : no other kind is known at Pe-king ; and it is equal to that of Europe. It appears that the ancient Chinese made use of the soft part of this plant for quilting, for making mattresses, and even for cloth. They also employed it for manufacturing a kind of paper.

Wild mugwort grows upon the mountains, and in the steepest places. Its leaves are more deeply indented than those of the common kind ; it is also softer, and of a more silky texture. The ancient Chinese made great use of it in medicine. In all the northern provinces, the principal remedy for most diseases consisted in making deep punctures in the body, upon which small balls of the down of this plant

were burnt. These punctures were made with needles of gold or steel, without drawing blood; and all the skill required in the physician, was to determine their number and depth, and where it was necessary to make them. They used this down, as we have said, by way of tinder; but, instead of saltpetre, they substituted a preparation of sulphur. It was necessary that the down of the mugwort should be very old; and, as every kind of fire was not proper for lighting these salutary balls, they employed mirrors made of ice or metal. ‘They caused ‘the water to freeze,’ says the ancient text, ‘in a round convex vessel; and the ice, being ‘presented to the sun, collected its rays, and ‘set fire to the down of the plant.’ The literati are not at present agreed, whether the secret of curing diseases by punctures be preserved; but these downy balls are still used instead of cupping-glasses, in apoplectic and lethargic cases. Girdles made of this down are also recommended for the sciatica; and those afflicted with the rheumatism in their legs are advised to quilt their stockings with it. The mugwort destined for this purpose is gathered only in autumn; and care must be taken to pick that which has the shortest and softest down.

C H A P.

C H A P. VII.

FLOWERING-TREES.

THE OU-TONG-CHU.

AMONG the trees which nature seems to have destined for the ornamenting of gardens, we must distinguish that which the Chinese call *Ou-tong-chu*. It is of a great size; and resembles the fycamore. Its leaves are large, and proceed from a stalk about a foot in length. This tree is so bushy, and loaded with such bunches of flowers, that it entirely excludes the rays of the sun. Its fruit grows in a very extraordinary manner.—Towards the month of August, small clusters of leaves begin to shoot out from the extremities of the branches, which are entirely different from those that cover the rest of the tree; they are smaller, whiter and softer, and supply the place of flowers. On the edges of each of these leaves grow three or four small grains, of the size of a pea. These grains contain a white substance, the taste of which greatly resembles that of an unripe walnut.

THE MOLIEU.

THIS is another flowering tree, the branches of which are few in number, very slender, full of pith, and covered with red bark interspersed with small white spots. It bears few leaves; but they are large, and very broad at the lower extremity, and adhere to pedicles, which increase so much in size towards the bottom, that they seem to inclose the branch. This tree blows in the month of December, and produces large flowers, formed of seven or eight sharp-pointed oval leaves, from the extremities of which proceed long filaments. Some of the flowers of the molieu are yellow, others red, and others white. All the leaves fall when the flowers appear, or when they are ready to blow.

THE LA-MOË.

THIS shrub pretty much resembles our laurel, both in its form and size; but its branches are more extensive, and its leaves are attached, two and two, to short pedicles. The size of these leaves decreases in proportion to their distance from the extremities of the branches. This tree produces its flowers in winter; they
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are yellow, and have an agreeable smell, resembling that of roses.

THE TCHA-HOA.

THE Chinese distinguish four kinds of the tree which they call *tcha-hoa*. Its wood and foliage give it some resemblance to the Spanish laurel. Its leaves, which grow in alternate rows along each side of its branches, do not drop in winter. They are of an oval figure, sharp pointed, indented on the edges, and of a dark-green colour above, and yellowish below. The buds of the *tcha-hoa* are covered with a soft, white down; they blow in December, and produce double flowers, supported by a calix, and of a rose colour. These flowers have no pedicle, and adhere immediately to the branch. The second kind of *tcha-hoa* is very lofty. Its leaves are round at the extremity; and its flowers are large and red. The flowers of the two other kinds are whitish, and smaller.

THE YU-LAN.

THIS tree, the most beautiful of those that ornament the Chinese gardens, rises to the height of thirty, and sometimes of forty feet. Its trunk, which is straight, and well-proportioned,

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has very few large branches, and scarcely any small. Its leaves are of a beautiful green colour, but few in number : they never begin to shoot forth until the flowers are half blown. All its branches are crowned with flowers, the scent of which perfumes the air to a great distance around : they blow almost all at the same time ; but they continue only a few days. The *yu-lan*, when in bloom, resembles a walnut-tree, cropt like a pine, and having its branches stuck full of beautiful lilies. The flower (which consists of five or six leaves, and even of eight, disposed like those of a rose) is supported by a calix of four leaves, bristly within, and terminating in a point. From the middle of the flower rises a green, spongy pistil, surrounded at its base by small fibres, the tops of which are loaded with stamina. This flower produces an oblong fruit of a green colour, which reddens towards the end of summer. Its whole substance is fibrous, and almost as hard as wood.

The *yu-lan* is divided into several species ; such as double and single ; the *yu-lan* with white flowers, and that which produces flowers of a peach colour. The flowers of this tree are much more beautiful and in greater abundance when it is young ; but it bears no fruit. When it is

twenty

twenty years old, its flowers are smaller and fewer; but almost all of them produce fruit. The *yu-lan* requires no other culture than to be planted in a place sheltered from the north winds, and to be watered in spring. It is raised in boxes, as orange-trees in France. When it has shed its leaves, the florists remove it to the green-house; and, by accelerating its vegetation by means of a stove, they procure flowers from it in the beginning of the year: it is then appropriated for ornamenting the interior apartments of the women. The governors of the southern provinces send some of them every year to be presented to the emperor.

THE AUTUMNAL HAI-TANG.

THIS beautiful shrub, originally brought from the bottom of the rocks which border the sea-coast, has been cultivated in China for more than fourteen centuries. It is celebrated as often in the works of the Chinese poets, as roses and lilies are in those of ours. Painters and embroiderers ornament almost all their works with its foliage and flowers. The stalk of the autumnal *hai-tang* is of a cylindric form, and shoots forth a number of branches of a purple tint towards their bases, and full of knots, which

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are

are also of a purple colour round the edges. It produces a number of shoots, the tallest of which are about two feet and a half in height. Its leaves (which are much indented, of an oval form towards the stalk, pointed at their upper extremities, and full of small prickles) grow almost always opposite one another on the branches, and at the same distance as the knots. Their colour above is a deep-green; that below is much lighter, and almost effaced by their fibres, which are large, and of a delicate purple; all these leaves together have a beautiful effect to the eye. The flowers grow in bunches at the extremities of the branches. Each flower is composed of four petals, two great and two small, resembling in colour the bloom of a peach-tree, and which have almost the same figure as the blossom of our cherry-trees. The two large are cemented one upon the other, in the form of a purse; and when they blow, the two small blow also in their turn; and then the whole four represent a cross. The pistil is composed of very bright yellow grains, which separate gradually one from another by the lengthening of the filaments to which they adhere; they then open into little bells, and compose a small yellow tuft, supported by a slender stalk,

stalk, which rises above the petals. The calix, which sustains each of the flowers, is composed of two purple-coloured leaves, united in form of a purse. In proportion as the flowers grow and increase in size, the two leaves of the calix open, become pale and dry, and drop off. The flowers, supported by small stalks, separate one from the other, and produce of themselves other flowers, which rise up from a new calix.

The autumnal *bai-tang* is propagated from seed, but with difficulty. It thrives best in a sandy soil; dung or mould destroy it; and great care must be taken to refresh it only with the purest water. As it cannot endure the sun in any season, it is always planted below walls that are exposed to the north. It generally begins to flower about the end of August. After it has produced seed, all its branches are cut; and it commonly shoots forth new ones before the spring following; but it is necessary to heap up gravel and pieces of brick round its roots, to prevent them from rotting. Notwithstanding all the care that is taken to cultivate this tree at Pe-king, it does not thrive so well there as in the southern provinces. The smell of its leaves has an affinity both to that of the rose

and the violet ; but it is weaker, and never extends to any great distance.

THE MOU-TAN, OR PEONY-SHRUB.

THE mou-tan is a wild shrub improved by culture, and has been known in China for fourteen hundred years. It is called also *boa-ouang*, or the *king of flowers*, and *peleang-kin* (*an hundred ounces of gold*), in allusion to the excessive price given formerly by some of the virtuosi for certain species of this plant. A traveller, as is said, having found a peony on a shrub in the mountains of *Ho-nan*, was so struck with the novelty, that he thought it worthy of ornamenting a parterre. He tore up some of the roots, with the earth adhering to them, carried them home, and planted them in his garden. A bonze, who was ignorant of the origin of this peony shrub, imagined he could procure one like it by grafting. His attempt was attended with success ; and the peonies he raised were more beautiful than those which had been brought from the mountains. This plant soon engaged the attention of all the florists ; and, by careful and continual culture, it was brought to perfection. The infatuation became general ; and even the provinces contended for superiority

periority of skill in raising it; that they might have the glory of sending the finest to the emperor.

The *mou-tan* seems to claim pre-eminence, not only on account of the splendour and number of its flowers, and of the sweet odour which they diffuse around, but also on account of the multitude of leaves which compose them, and of the beautiful golden spots with which they are interspersed. This plant, which is of a shrubby nature, shoots forth a number of branches, which form a top almost as large as those of the finest orange-trees that are planted in boxes. Some of the *mou-tan* have been seen eight or ten feet in height. The reason why few are raised at present to this size is, because their flowers are less beautiful, and their branches, being too weak, cannot sustain their weight. The root of the *mou-tan* is long and fibrous, of a pale-yellow colour, and covered with a grayish or reddish rind. Its leaves are deeply indented, and of a much darker green above than below. Its flowers, which are composed of numberless petals, blow like a rose, and are supported by a calix composed of four leaves. From the bottoms of the petals arise several stamina, without any order, which bear on their tops small antheræ,

antheræ, of a beautiful golden colour. The fruit bend downwards like those of common peony, burst when they become dry, and shed their seeds.

There are three kinds of *mou-tan*; common *mou-tan*, dwarf *mou-tan*, and the *mou-tan tree*. The last species seems at present to be lost: some of them were formerly seen which were twenty-five feet in height. Dwarf *mou-tan* is little esteemed: a few plants of this kind are only cultivated to preserve the species. Common *mou-tan*, which has always been highly prized by florists, is more generally dispersed. It is raised, like an espalier, in form of a fan, bush or orange-tree. Some of them flower in spring, others in summer, and some in autumn. These different species must each be cultivated in a different manner.

The vernal and summer *mou-tan* are those that are cultivated in greatest number; those of autumn require too slavish an attention during the great heat of the dog-days. The *mou-tan* of each season are divided into single and double; the former are subdivided into those of *an hundred leaves*, and *a thousand leaves*; the second have a large calix filled with stamina, that bear on their tops gold-coloured antheræ.

antheræ. These are the only kind that produce seed. The flowers of both appear under the different forms of a bason, pomegranate, marigold, &c. Some of the *mou-tan* are red, others violet, purple, yellow, white, black and blue; and these colours, varied by as many shades, produce a prodigious number of different kinds. We are assured, that the Chinese florists have the secret of changing the colour of their *mon-tan*, and of giving them whatever tints they please; but they cannot effect this change but upon those plants which have never produced flowers.

A *mou-tan*, to please the eye of a Chinese florist, must have a rough, crooked stalk, full of knots, and of a blackish-green colour; its branches must cross one another, and be twisted in a thousand fantastical figures; the shoots that proceed from them must be of a delicate green, shaded with red; the leaves must be large, of a beautiful green, very thick, and supported by reddish stalks; its flowers must blow at different times, in form of a tuft, be all of the same colour, and stand erect upon their stems; they must also be seven or eight inches in diameter, and exhale a sweet and agreeable odour.

THE

THE PE-GE-HONG.

THIS shrub is remarkable for the beauty and singularity of its flowers, and above all for their duration, which has given rise to its name, *pé-gé-hong*, *red of a hundred days*. This beautiful plant, brought to perfection by culture, was originally found in the mountains of *Fou-kien*, and now holds a distinguished rank in the Chinese gardens. Its leaves, sometimes placed alternately, sometimes opposite one to another, are of an oval form, a little sharpened towards the points: they are not indented, and their thickness is somewhat between that of the leaves of the phillyrea and plum-tree.

The flowers of the *pé-gé-hong* blow at Peking about the beginning of July; they grow in bunches at the extremities of the branches, and succeed one another in such a manner, that they continue till the end of September, provided they are sheltered from the heat of the sun. The calix which supports them is spongy, shaped like a bell, and of a pale yellow within, and red on the outside. It bends over the rising fruit, and becomes dry when it ripens. From this calix arise six crimson-coloured petals, in the form of festoons, which are long, round at

top, and supported by as many slender, whitish stalks.

The trunk of the *pé-gé-hong* is very thick; it even appears that the Chinese florists have endeavoured to reduce it to a dwarfish size—a form for which they shew an uncommon fondness *. They give its boughs time neither to spread nor to grow bigger; they prune them in autumn, and leave only a few small branches, in order that they may be loaded with a greater abundance of flowers. The culture of this tree requires little care; nothing is necessary but to place it in a green-house during winter, to expose it to the south on the return of spring, to water it at proper seasons, and to shelter it from the sun and the excessive heats of summer.

THE YE-HIANG-HOA.

THE branches of this shrub are so weak, that they can neither grow upwards, nor support themselves; the florists therefore prop

* The Chinese gardeners have the secret of reducing the size of trees and shrubs of every kind, and even of flowers. The missionaries assure us, that they have seen cedars and pines which were only two feet in height, though more than forty years old; the trunks, branches and leaves were, however, very well proportioned.

them

them with bamboo-reeds, to which small hoops are attached. Its leaves are of a deep green above, and of a pale below; they are shaped like the head of a lance, and are supported by very long stalks, round which they form two ears. All the property of this tree consists in the exquisite odour exhaled by its flowers, which are of a yellowish-green colour.—*Their smell is so sweet and agreeable, say the missionaries, that there is no flower existing which can be compared with the delicious ye-hiang-hoa.* Owing to the delicacy of this plant, or to that of its perfume, it has scarcely any smell during the day-time: from this singularity it has its name, *ye-hiang-hoa*, or *the flower which smells in the night.* The weak constitution of the *ye-hiang-hoa*, originally from the southern provinces, hinders it from thriving at Pe-king. The nicest attention of the most careful florist is scarcely sufficient to make it endure the winter through in a green-house, and to preserve it for a few years: on this account, it is exceedingly dear. A fine plant of the *ye-hiang-hoa* costs twenty or thirty ounces of silver. The viceroy of the province of *Tche-kiang* sends several of them every year to Pe-king, to ornament the emperor's apartments.

THE

THE LIEN-HOA, OR WATER-LILY OF CHINA.

THIS aquatic plant has been known in China from the remotest antiquity. The poets of every dynasty have celebrated the splendour and beauty of its flowers; and its excellent virtues have made the Doctors *Tao-see* rank it among those plants which are employed in the composition of the *liquor of immortality*. Its flowers are formed of several leaves, disposed in such a manner, that they resemble large tulips when they are half open. These flowers blow like a rose. From the middle of the flower rises a conical pistil, that becomes round and spongy; it is divided into several cells, filled with oblong seeds, covered with a husk like the acorn, and composed of two white lobes, in the middle of which is the germ. The stamina of the *nenufar* are formed of very delicate filaments, the tops of which are of a violet-colour. The leaves of this plant are round, broad and large; they are thick and fibrous, and indented towards the middle; some of them float on the surface of the water, to which they seem to be cemented; others rise to different heights, and are supported by long

VOL. I. L 1 stems.

stems. Its root, which is of the size of a man's arm, is very hardy ; it is of a pale-yellow colour within, and milk-white on the outside, and is sometimes twelve or fifteen feet in length. It creeps at the bottom of the water, and attaches itself to the mud by filaments, which spring out from the contractions that divide it at intervals. The stalk which supports the flowers and leaves of this plant is full of round holes to its extremity, like those of the root.

There are four kinds of *nenufar* known in China ; the yellow, which is very rare, and supposed to be the same as that of Europe ; the red and white rose-coloured, with single flowers ; the red and white rose-coloured, with double flowers ; the pale red striped with white, which is seldom seen, especially with double flowers. This plant requires no culture ; it is propagated by seed, but sooner by the root. One of its singularities is, that it endures much drought, though it grows naturally in water ; and that, though a friend to warmth, it thrives and produces the finest flowers beyond the great wall, and in the northern provinces. The *nenufar* does not bud before the end of May ; but it shoots forth very rapidly ; and its leaves form a verdure on the surface of the water, which is
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very delightful to the eye, especially when the flowers, in full bloom, unite the variety of their colours.

The seeds of the *nemufar* are eaten in China as we eat filberds in Europe; they are more delicate when they are green, but harder of digestion; they are preserved in many different ways with sugar. The root of this plant is also admitted by the Chinese to their tables: in whatever manner it may be prepared, it is equally wholesome. Great quantities of it are pickled with salt and vinegar, which they reserve to eat with their rice. When reduced to powder, it makes excellent soup, with water and milk. The leaves of the *nemufar* are much used for wrapping up fruits, fish, salt provisions, &c. When dry, the Chinese mix them with their smoking tobacco, to render it softer and milder.

THE KIU-HOA, OR PARTHENIUM.

PARTHENIUM, so much neglected in Europe, and which, on account of its smell, has been banished from our parterres, is indebted only to its culture for the distinguished rank it holds among the Chinese flowers. The skill of the florists, and their continual care, have brought this plant to so great perfection,

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that

that Europeans scarcely know it. The elegance and lightness of its branches, the beautiful indentation of its leaves, the splendour and duration of its flowers seem, indeed, to justify the *florimania* of the Chinese for this plant. They have, by their attention to its culture, procured more than three hundred species of it: every year produces a new one. A list of the names of all these kinds would be equally tedious and disgusting; we shall only say, in general, that, in its flowers are united all the possible combinations of shapes and colours. Its leaves are no less various: some of them are thin, others thick; some are very small, and some large and broad; some are indented like those of the oak, while others resemble those of the cherry-tree; some may be seen cut in the form of fins, and others are found serrated on the margin, and tapering towards the points.

Parthenium is propagated in China by seed, and by suckers, grafts and slips. When the florists have a fine plant, they suffer the seeds to ripen, and, about the end of autumn, sow them in well-prepared earth. Some keep them in this manner during winter, others sow them in spring. Provided they are watered after the winter, they shoot forth, and grow rapidly.

pidly. After the parthenium has flowered, all its branches are cut three inches from the root; the earth is hoed around, and a little dung is mixed with it; and when the cold becomes severe, the plant is covered with straw, or an inverted pot. Those that are in vases are transported to the green-house, where they are not watered. In spring, they are uncovered and watered, and they shoot forth a number of stems: of these some florists leave only two or three, others pull up the stalk, together with the whole root; and divide it into several portions, which they transplant elsewhere. There are some who join two slips, of different colours, in each of which, towards the bottom, they make a long notch, almost to the pith, and afterwards tie them together with packthread, that they may remain closely united: by these means they obtain beautiful flowers, variegated with whatever colours they choose.

Parthenium requires a good exposure, and fresh moist air that circulates freely: when shut up closely by four walls, it soon languishes. The earth in which it is planted ought to be rich, moist and loamy, and prepared with great care. For refreshing it, the Chinese use only rain or river water; and in spring-time, they

mix with this water the excrements of silkworms, or the dung of their poultry; in summer, they leave the feathers of ducks or fowls to infuse in it for several days, after having thrown into it a little saltpetre; but in autumn, they mix with the water a greater or smaller quantity of dried excrement reduced to powder, according as the plant appears more or less vigorous. During the great heats of summer, they water it morning and evening; but they moisten the leaves only in the morning: they also place small fragments of brick round its root, to prevent the water from pressing down the earth too much. All this attention may appear trifling; but it is certain, that it is founded upon experience and observation; and it is only by the assistance of such minute care, that the patient and provident Chinese has been able to procure, from a wild and almost stinking plant, so beautiful and odoriferous flowers.

C H A P. VIII.

HERBS AND MEDICINAL PLANTS OF
CHINA.

THE simples, and medicinal plants of China, form one of the richest and most extensive branches of its natural history. As it is not our intention to give a Chinese herbal, we shall content ourselves with describing only the most useful.

RHUBARB.

THE *tai-hoang*, or *rhubarb*, grows in several provinces of the empire ; but the best is that of *Se-tchuen*, which is considered as much superior to that of *Chen-fi* or *Thibet*. The stem of rhubarb resembles a small bamboo, or Chinese cane ; it is hollow, and exceedingly brittle ; it rises to the height of three or four feet, and is of a dusky violet-colour. In the second moon (that is to say, in the month of March), it shoots forth long, thick leaves, which are very rough to the touch : these leaves are ranged four by four on the same stalk, and form a calix. The flowers of this plant are yellow, and sometimes

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violet.

violet. At the fifth moon, it produces a small black seed, of the size of a grain of millet, which is pulled in the eighth. The roots of rhubarb reckoned to be best, are those that are heaviest and most variegated with veins. It is very difficult to dry them, and to free them from all their moisture. The Chinese, after having cleaned them, cut them in slices an inch or two in thickness, and dry them on stone slabs, under which large fires are kindled. They keep continually turning these slices on the warm slabs ; but, as this operation is not sufficient to dry them thoroughly, they thread them like beads, and suspend them in a place exposed to the greatest heat of the sun, until they are in a condition to be preserved, without danger of spoiling.

The Chinese physicians agree perfectly with those of Europe, respecting the virtue and properties of rhubarb ; they, however, seldom use this plant without preparation : they are fonder of it in decoction, when some other simples have been added. Rhubarb is sold cheap in China : a pound of the best costs only two-pence.

THE

THE HIA-TSAO-TONG-KONG *

THE shape of this plant is exactly like that of a worm. It has the head, eyes, body, feet on each side of the belly, and the different rings which the skin forms upon the back of that reptile. This resemblance is more particularly sensible when the plant is young and fresh; for if it be kept any time, especially when exposed to the air, it becomes blackish, and soon corrupts, on account of the softness of its substance. This plant is about nine-tenths of an inch in thickness, and of a yellowish colour; it is very rare in China, where it is accounted an exotic, and is seldom to be met with but in the emperor's gardens. The *hia-tsao-tong-kong* grows in Thibet; it is also found, though in small quantities, in the province of *Se-tchuen*, which borders on Thibet, and in *Hou-quang*. The properties of this root are almost the same as those attributed to *gin-seng*, except that the frequent use of it does not, like *gin-seng*, occasion bleedings and hemorrhages. It strengthens the stomach, and invigorates those who are ex-

* This Chinese name signifies, a plant, which, from being an herb in summer, becomes a worm in winter.

hausted,

hausted, either by excessive labour or long sickness. F. Parenhin assures us, that he himself experienced its happy effects: ‘The *tsong-tou*, or viceroy of the two provinces of *Se-tchuen* and *Chen-si*,’ says this celebrated missionary, ‘having come to Tartary to pay his respects to the emperor, brought with him, according to custom, a present of what he had found most singular in his own department, or in those around him, and, among other things, some roots of the *hia-tsao-tong-kong*. As I had been formerly acquainted with him, he did me the honour of a visit. I was then extremely weak, by the frequent journeys I was obliged to take during the severity of a cold and wet season. I had lost my appetite, could enjoy no rest, and continued in a lingering state, notwithstanding the different remedies which had been prescribed for me. Affected by my situation, he recommended the use of this root, with which I was then entirely unacquainted; and he taught me the method of preparing it: *Take five ounces, said he, of this root, together with its stalk, and stuff it into the belly of a tame duck, which must be roasted at a slow fire. When it is done, take out the root, as its virtue will have passed into the flesh of the duck,*

‘*duck, and eat this flesh, morning and evening, for eight or ten days. I made the experiment, and recovered both my appetite and strength.*

‘The emperor’s physicians, whom I consulted concerning the virtue of this root, explained it to me in the same manner as the *tsong-tou*; but they told me, they never prescribed it but in the palace, on account of its scarcity; and that, if any of it was found in China, it could only be in the province of *Hou-quang*. I wrote to one of my friends who resided there, and begged him to send me some of it; he did so; but the little I received was black, old and carious, and cost four times its weight in silver.’

THE SAN-TSI.

The *san-tsi* is found with much less difficulty. This plant grows without cultivation in the provinces of *Koei-tcheou*, *Yun-nan* and *Se-tchuen*. It shoots forth eight stems, which have no branches; that in the middle, which is highest, has three leaves at its extremity; but the other seven have only one each. From this determinate number of leaves the plant has its name, *san-tsi*, or *three and seven*. All these stalks proceed from a round root, four inches in diameter.

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From this root spring a great number of others, which are oblong and smaller, and covered with a rough, hard rind, the interior substance of which is softer, and of a yellowish colour. These little roots are what is generally used in medicine. The middle stem only bears flowers, which are white: they grow from its extremity, in form of grapes, and blow towards the end of the seventh moon; that is to say, in the month of July.

When the Chinese are desirous of propagating this plant, they cut the root in slices, which they put into the earth about the vernal equinox; in the space of a month, it shoots forth its stalks; and, at the end of three years, the plant has acquired its utmost size. The Chinese physicians use the *san-tsi* for wounds and spitting of blood: they consider it, above all, as a sovereign specific in the small-pox. Some of the missionaries tell us, that they have seen surprising effects from it, and that the blackest and most virulent pustules become bright and of a beautiful red, as soon as the patient has swallowed some of this root. A species of gray goats are very fond of browsing upon its leaves; and, as they feed upon them, *Their blood, say the Chinese, becomes impregnated with their medicinal*

dicinal qualities. The blood of these goats is used for the same purposes as the plant itself.

THE CASSIA-TREE.

THE cassia-tree is found in that part of the province of *Yun-nan* which borders on the kingdom of *Ava*. This tree is very high, and bears long pods : on that account, the Chinese have given it the name of *tchang-ko-tse-chu*, *the tree with oblong fruit*. These pods are indeed longer than those seen in Europe. They are not composed of two convex husks, like those of common leguminous plants, but of a kind of hollow pipe, divided into several cells, which contain a pulpy substance entirely like the cassia used in Europe.

GIN-SENG.

THE most esteemed and valuable of all the plants of China is *gin-seng*, which the Mant-chew Tartars call *orbota*, *the queen of plants*. The Chinese physicians always speak of it with a kind of enthusiasm, and enumerate, without end, the wonderful properties which they ascribe to it. The root of *gin-seng* is white and rough ; its stem is smooth and very round, and of a deep-red colour. Its height is various, according

ing to the vigour and size of the plant. From the extremity of the stalk proceed a number of branches, which are equally distant one from the other, and, in their growth, never deviate from the same plan. Each branch bears five very small leaves full of fibres, the upper part of which is of a dark green, and the lower of a shining whitish green. All these leaves are finely indented on the margin. A particular stem of this flower produces a small cluster of very round red berries; but they are not fit for eating. Their stone, which resembles those of other fruits, is very hard, and contains the germ from which the plant is propagated. *Gin-seng* is easily distinguished by its form, and the colour of its fruit, when it has any; for it often happens that it bears none, though its root may be very old.

This plant decays and springs up every year; and its age may be known by the number of stems it has already shot forth, some remains of which always adhere to the upper extremity of the root. The Chinese never sow the seed, because it has never been known to grow: this probably has given rise to the fable which the Tartars relate concerning the reproduction of *gin-seng*. They assure us, that a bird eats the seed
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when put into the earth, but, not being able to digest it, voids it with its dung, after it has been purified in its stomach, and that it springs up in the place where it is left. It is more probable that the germ of this plant is slow in opening, and that the husk which contains it remains long in the earth before it sends forth any root. This conjecture appears to be so much the more probable, as some *gin-seng* roots are found which are neither longer nor thicker than the little finger, although they have successively produced more than ten or twelve stems in as many years.

This plant, at all times, has been the principal riches of Eastern Tartary, where it grows. It is never found but between the 39th and 47th degrees of northern latitude, and between the 10th and 20th of eastern longitude, reckoning from the meridian of Pe-king. All that extent of country is occupied by a long chain of steep mountains, covered with almost impenetrable forests. It is upon the declivities of these frightful mountains, and in their forests, in the neighbourhood of fissures made by floods, below rocks, at the roots of trees, and in the middle of herbs of every species, that this valuable plant is found. It never grows in plains,
valleys

valleys or marshy ground, or in the bottoms of the clefts made by torrents, or in places that are too open. If the forest happens to take fire, and to be consumed, this plant does not again appear there until three or four years after. It delights in the shade, and every where seems desirous of sheltering itself from the rays of the sun, which proves, that it is naturally an enemy to heat.

No private person is allowed to gather *gin-seng* : it belongs entirely to the emperor, who sends ten thousand soldiers into Tartary every year to collect it. The following order is observed by this army of herbalists—After having divided the ground, each troop, composed of an hundred men, range themselves in a line, with certain intervals between every ten. They then advance gradually in the same direction, searching for the plant *gin-seng* with great care; and in this manner they traverse, during a fixed number of days, the space assigned them. When the term prescribed is expired, mandarins appointed to preside over this business, and who lodge under tents in the neighbourhood, send people to the different troops, to convey their orders, and to see that their numbers are complete; for it often happens, that some of them
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lose themselves, or are devoured by savage beasts. As soon as they are missed by their companions, they make search after them for some time ; but they afterwards resume their labour, observing always the same order.

These herbalists suffer many hardships during this expedition. They carry with them neither tents nor beds, as they are sufficiently loaded with their provision of millet, toasted in the oven, which is their only nourishment. During the whole time of their journey, they are exposed to all the inclemencies of the air, and pass the night, as chance directs, either in the forests or at the bottom of some rock. The mandarins send them, from time to time, pieces of beef, or other flesh, which they devour, bloody, and half raw. In this manner do these ten thousand men pass those six months of the year which are employed in collecting *gin-seng*.

‘ The Chinese physicians,’ says F. Jartoux, ‘ have written whole volumes on the virtues of this root. They introduce it into almost all the remedies which they prescribe to the great ; but it is too expensive for ordinary people. They pretend that it is a sovereign remedy for weakness occasioned by excessive labour,

‘ labour, either of body or mind ; that it dis-
 ‘ solves phlegm, cures the pleurisy and disorders
 ‘ of the lungs ; that it stops vomiting, strengthens
 ‘ the stomach, quickens the appetite, dissipates
 ‘ vapours, animates the vital spirits, and pro-
 ‘ duces lymph in the blood ; and, lastly, that it
 ‘ is good for giddiness, dimness of sight, and
 ‘ that it prolongs the life of old people. It can
 ‘ hardly be supposed, that the Chinese and Tar-
 ‘ tars would prize this root so highly, had it
 ‘ not always produced the happiest effects.
 ‘ Those even who are in perfect health make
 ‘ frequent use of it, to render them more vigor-
 ‘ ous and robust.’

Gin-jeng, notwithstanding the great quantity
 of it procured from Tartary, is always very
 dear in China : an ounce of this root, even at
 Pe-king, costs seven or eight ounces of silver.

Chinese Tartary, however, is not, perhaps, the
 only country where this valuable plant grows.
 F. *Joseph-Francis Lafitau*, a Jesuit missionary,
 pretends to have had the glory of discovering
 it in Canada about the beginning of the present
 century. This missionary had never heard of
gin-jeng when he resided in France ; but the af-
 fairs of his mission having called him to Que-
 bec about the month of October, 1715, he hap-
 pened

pened to meet with the tenth volume of *Lettres Edifiantes*, which contains a description of this plant, by F. *Jartoux*. As F. *Lasfiteau* had a particular attachment to the study of botany, which he had cultivated for a long time, he read with great avidity the detail given concerning this unknown plant, in the letter of the above-mentioned missionary. He was particularly struck with what F. *Jartoux* says, when speaking of the soil where the *gin-seng* grows, that, 'If it be found in any other country, it must be in Canada, the mountains and forests of which have so near an affinity to those of Tartary.' This remark awakened the curiosity of F. *Lasfiteau*, and made him conceive a design of searching for this plant in New France.

'My hopes of discovering it,' says he, 'were, however, very faint, and at first made little impression upon me. I had even formed from the letter of F. *Jartoux* but an imperfect and confused idea of the plant; and my occupations during winter had almost effaced it. I did not feel my desire revive for making this discovery until the spring, when, having often occasion to traverse the woods, my attention was particularly attracted by those prodigious numbers of simples and plants

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‘ with which they are filled. I endeavoured
 ‘ therefore to recall the idea I had formed of
gin-feng ; I mentioned it to several of the In-
 ‘ dians ; I described it in the best manner I
 ‘ could ; and they gave me hopes that I should
 ‘ at length be able to discover it.

‘ Although necessity has made all people
 ‘ who live in a state of nature botanists and
 ‘ acquainted with simples, their researches were
 ‘ ineffectual ; and I was beginning to despair
 ‘ of finding *gin-feng*, after three months labour
 ‘ and fatigue, when I accidentally discovered it
 ‘ near a small house which I had erected. Being
 ‘ then in its maturity, the vermilion-colour of
 ‘ its fruit attracted my eye. I had not long
 ‘ considered it, when I suspected that this plant
 ‘ might be that which I had been in quest of. I
 ‘ immediately tore it up with great eagerness,
 ‘ and, overjoyed at my good fortune, carried it
 ‘ to an Indian woman, whom I had also em-
 ‘ ployed to search for it. As soon as she saw it,
 ‘ she knew it to be one of their common reme-
 ‘ dies, and explained to me the use which the
 ‘ Indians made of it. Whatever presumption I
 ‘ had of this plant’s being the real *gin-feng*, I
 ‘ durst not, however, assure myself of it, as I
 ‘ had left my books at Quebec, and had only a
 ‘ confused

‘ confused idea of F. *Jartoux*’s letter : I there-
 ‘ fore wrote an exact description of the plant I
 ‘ had found, and sent it to one of my friends at
 ‘ Quebec, who was well acquainted with bo-
 ‘ tany, in order that it might be compared with
 ‘ the letter, and with the engraving which re-
 ‘ presents the *gin-feng* of China.

‘ My friend had no sooner received my letter,
 ‘ than he set out for Montreal, and came to
 ‘ meet me at the place where I then resided,
 ‘ which was only three leagues distant. We
 ‘ immediately began to traverse the woods; and
 ‘ I allowed my companion to have the plea-
 ‘ sure of discovering the *gin-feng*, without my
 ‘ assistance. We did not continue our search
 ‘ long. As soon as we had gathered a few slips,
 ‘ we retired to a neighbouring hut, to compare
 ‘ them with the book. On the first view of the
 ‘ plate, the Indians knew their Canadian plant,
 ‘ which they called *garent-oguen*; and we had
 ‘ the pleasure of finding the most perfect re-
 ‘ semblance in our plant to the engraven figures
 ‘ in shape, colour, proportion, leaves, seeds,
 ‘ knots and filaments; in short, the whole de-
 ‘ scription which F. *Jartoux* gives of it, was
 ‘ fully verified before our eyes; but what was
 ‘ my surprise when, towards the end of this

‘ missionary’s letter, observing an explanation
 ‘ of the word *gin-feng*, which signifies, in Chi-
 ‘ nese, *resemblance of man*, or *man’s thigh*, I per-
 ‘ ceived that the Iroquoise word *garent-oguen*
 ‘ had the same signification! *Garent-oguen* is
 ‘ a word composed of *orenta*, which signifies
 ‘ the *legs and thighs*, and of *oguen*, which means
 ‘ *things separated*. Making, therefore, the same
 ‘ reflection as F. *Jartoux* on the oddity of this
 ‘ name, which has been given it on account of
 ‘ a very imperfect resemblance that is even not
 ‘ found in many plants of this species, while it
 ‘ is common in others of a very different na-
 ‘ ture, I could not help concluding, that the
 ‘ same signification could not have been affixed
 ‘ to the Chinese word and to that of the Iro-
 ‘ quoise, without a communication of ideas,
 ‘ and consequently of persons. This observa-
 ‘ tion served to confirm me in the opinion I
 ‘ had before entertained, that America and Asia
 ‘ formed only one continent, and that they
 ‘ were united either by Tartary, or to the north
 ‘ of China.’

Though F. *Jartoux* in his letter has given a
 very accurate description of *gin-feng*, we how-
 ever think proper to add that of F. *Lasitau*, as
 it will better enable the reader to form an idea
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of this celebrated plant, and to judge how far the Chinese *gin-seng* resembles that of Canada, and what affinity there is between them.

There are two distinct parts in the root ; one of which is a kind of turnep, and forms the body ; the other is like the neck of the turnep. The body of the root differs very little from our common turneps ; it appears whitish within, and a little rough. When cut horizontally, a circle is perceived formed by the outer rind, which is very thick, and contains a white ligneous body, representing a sun, by several straight lines, that proceed from the centre. The root, as it dries, becomes yellowish on the outside ; but the interior substance always preserves its whiteness.

These roots are various in their shapes ; there are some which abound with fibres, and there are others that have scarcely any. Some are plain, long and smooth ; others, on the contrary, are divided into two or three roots, which represent, but badly, the body of a man, taken from the middle downwards. From this resemblance, the plant has got the name of *gin-seng*, and *garent-oguen*.

The neck of the root is a collection of knots twisted together, and placed obliquely and al-

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ternately, sometimes on one side, and sometimes on another. These knots are the remains of different stems produced by the root ; and they indicate the age of the plant, which sends forth only one stem every year. That may be seen forming in autumn, which is to grow up the spring following. F. *Lafitau* says, that he found roots which appeared, by the number of their knots, to be near an hundred years old.

Sometimes a new neck is seen springing forth from the former, which then becomes barren. The stem shoots out from the neck of the root about two or three inches before it appears above the earth. The difficulty it finds of making its way bends it a little ; but after it has got beyond the surface, it rises to the height of a foot, and even more. It is generally very straight, and perfectly smooth.

While the stem is in the earth, the earth whitens it ; but after it has got into the open air, it changes to a beautiful mixture of green and purple, which becomes fainter, and disappears towards the knot.

This knot is formed on the summit of the stem, and is the centre of three or four branches, which are named thus, in conformity with the description of F. *Jartoux*; but, properly, they are

are only the stalks of the leaves. These branches extend horizontally, and, being equi-distant, form with their leaves an inverted umbrella, very convex. The green and purple colours again appear at the knot, but they vanish insensibly as they approach the leaves.

Some of these stems have only two branches; others, according to F. *Jartoux*, have five, and sometimes seven. F. *Lafitau* never saw any so bushy in Canada. The commonest have three or four branches; but those which have four are the prettiest.

Each branch contains five unequal leaves, which all proceed from the same centre, and extend in form of the open hand. The leaf in the middle is larger than the two next to it; and these again are larger than the two succeeding. F. *Jartoux* says, that there are never fewer than five leaves on each branch: however, F. *Lafitau* relates, that he found some which had only four, and even three. It may be easily perceived, that these variations are the consequence of some derangement occasioned by an accidental cause, or by the weakness of the plant, which has not had sap sufficient to make it expand to its natural size, or which has become

become deformed through want of nourishment.

The leaves of this plant are oblong, indented, and extremely delicate ; they are sharp-pointed, and bent back towards the extremity. The upper part is of a deep-green colour ; the lower is whitish, and much smoother. The fibres, which are dispersed over all their superficies, are more raised on the lower part ; and they appear to be covered with small white bristles.

The colours of the stem and branches become brighter as the plant approaches maturity ; the green changes to a tarnished white ; the red is no longer so dark ; and, in autumn, the leaves, as they dry, either assume the colour of those that are withered, or a colour something like that of the leaves of the creeping vine.

From the centre of the knot where the branches are formed, arises a pedicle about five or six inches high, which appears to be a continuation of the first stem, and supports a cluster of small flowers, to which, some time after, succeed very beautiful fruit. These fruit are grafted at the base, upon the same number of small fibres, or distinct pedicles, an inch in length, equi-distant, and disposed in a spherical form.

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When the cluster begins to blow, a flower is perceived, which is exceedingly small, but very open and distinct. It consists of five whitish petals, disposed in the form of a star, as the flowers of those plants generally are which have the shape of an umbrella. They are supported by a calix, in the centre of which is a pistil, composed of two filaments, bent backwards, and surrounded by five stamina, covered with a rough, mealy substance, extremely white. These stamina soon become dry, and the mealy dust disappears.

The pistil of the flower, uniting itself to the calix, changes to a fruit, the sides of which are flattened, and marked with thick lines, that, in their direction, have a great resemblance to the ribs of a melon. In proportion as the fruit fills, these lines are effaced, and at length appear very faint; the skin becomes thinner, and more delicate, and covers a spongy pulp, of a yellow colour, from which issues a vinous juice, that has almost the same taste as the root and leaves of the plant. This fruit is at first of a deep-green colour, which whitens as it approaches maturity; but, when ripe, it changes to a beautiful crimson, and turns black as it dries. When the fruit is perfect, it contains two cells: these inclose

inclose as many stones, which are hard, and marked on the sides in the same manner as the fruit; their kernels are white, and bitter to the taste, like the rest of the plant. There are some of these fruits which have only one stone; and there are others, that contain three.

Besides the cluster we have mentioned, some fruit are often observed upon separate pedicles, which are attached to the common pedicle, two or three inches below the umbrella; and sometimes they spring forth from the same knot from which the branches proceed. F. *Lafitau* even assures us, that he has seen upon one of these plants a second cluster, well formed, and growing upon a second pedicle, that shot up by the side of the former.

F. *Jartoux* says, that these supernumerary fruit indicate that other *gin-seng* plants may be found by keeping always in the same point of the compass towards which they are placed. F. *Lafitau* did not find this observation hold good in Canada: he is even of opinion, that no general conclusion can be drawn from these variations, except that the plants have greater strength, or are supplied with more nourishment; or, perhaps, that they grow in a better soil, and enjoy an exposition more favourable to their increase.

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We may form the same judgment respecting those stems which have more, or fewer branches. It is natural to believe, that they produce them either higher, or in greater number, in proportion to the sap which they contain : there are, however, some very high stems which have only two branches ; and others, much lower and smaller, which have four. It appears, also, that the roots should increase according to their age ; yet some are found very old, that are exceedingly slender ; and others, which are remarkable for their size, though only seven or eight years old. The same root perhaps may undergo variations, and be bulkier one year, and slenderer another : at any rate, it is certain that they are susceptible of change, according to the difference of the seasons. In spring, they are very spongy, and their sap has no consistence ; in autumn, they are firmer and more solid, and seem to have reached the utmost point of perfection.

F. *Lafitau* lost no time in transmitting to France an account of his discovery of *garentoguen* ; and he sent thither one of the plants, preserved in spirits of wine. It was first presented to the regent, and afterwards deposited in the cabinet of M. de *Jussieu*, who was then

professor royal of botany. Upon the report which this gentleman made to the Academy of Sciences, M. *Danti d'Isnard*, who had formerly held the same office, started some doubts, which appeared to several members of that illustrious body to be well founded.

All the difficulty seemed to be, what degree of credit was due to the relation of F. *Jartoux*, to whose account was opposed that of *Kæmpfer*, who, in 1712, had published a book *, in which, when speaking of *gin-seng*, he gives a figure of this plant, entirely different from that of the missionary. The authority, therefore, on each side being equally respectable, it is reasonable that we should suspend our judgment.

Kæmpfer is not, however, the only author whose testimony can be opposed to that of F. *Jartoux*. *John Philip Breynius* published at Leyden, in 1700, a dissertation on the *gin-seng* root, and caused a figure to be engraven, which has no resemblance either to the plant of *Kæmpfer*, or to that of F. *Jartoux*. The author, it is true, gives his ideas only as conjectures, not knowing what side to take, since travellers differ

* This work is entitled, *Amœnitatum Exoticarum Politico-Physico-Medicarum Fasciculi V, &c.*

so much in their descriptions of the plant *gin-seng*: he is even of opinion, that the variation of their accounts ought to be attributed only to the different names given to this root. It is probable that these names are those of different plants which have been improperly confounded with *gin-seng*.

We may, then, safely conclude, that all the authors who have given us different descriptions of this plant have taken them from the false relations of others, who have been deceived also by a resemblance of names. The greatest share of credit, however, seems due to the account of F. *Jartoux*, who not only examined the plant in Tartary, where the learned allow that it grows, but was actually present when the army of Tartars, sent thither by the emperor of China, was employed in collecting it. An eye-witness, whose veracity and knowledge can neither be called in question, is, without doubt, better able to give us a just idea of this plant than *Kaempfer* or any other author who never was in Tartary.

The figure of the *gin-seng*, which F. *Jartoux* delineated himself, must appear so much the more correct, and to be depended on, as it perfectly corresponds with that found in Canada.

nada. We may even say, that F. *Lafitau*'s discovery was made in consequence of that figure, and the conjectures of his brother missionary, who seemed to reason with much justness, when he judged, from the idea given him of Canada, that this part of America was likelier to produce *gin-seng* than any other country, as it had so great a resemblance, both in climate and soil, to the forests of Tartary.

These reasons induced the Academy of Sciences to believe, that the Canadian plant, and that described by F. *Jartoux*, were real *gin-seng*. Messrs. *de Jussieu* and *Vaillant* even wrote to F. *Lafitau*, that they were of opinion, it could no longer be doubted.

F. *Lafitau* made no secret in Canada of his discovery. *Garent-oguen* is known there to every body, especially at Montreal, where it is sold by the Indians at a dear rate. None of it is found at Quebec; and less of it grows on the north, than on the south side of the river; but it is to be met with in great abundance towards the south, round Montreal, in the neighbourhood of lake Huron, and in the country of the Iroquoise. This plant is not to be found in woods of every kind: it would be vain to search for it in thick forests encumbered with
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underwood. It is only in woods consisting of tall, straight trees, the trunks of which are bare, and free from bushes, that it is to be discovered, amidst a prodigious variety of medicinal herbs, that grow at the bottoms of these trees, and between roots and stones, from which it is torn with difficulty.

The *gin-seng* of Canada delights in the shade, as well as the other plants with which these forests are filled. The roots that are left behind in the earth when this plant is dug up will grow, but they never produce others. The season proper for gathering it is that of its maturity; that is to say, from the month of September till the first appearance of snow. Those who are desirous of drying the leaves to use as tea, must collect them about the end of August, before they grow yellow.

The root is much better when dried than when it is taken from the earth: it is then impregnated with a moisture, which destroys its virtue, but which evaporates as it dries. This difference may be perceived even by its taste, as it is much stronger when dried than when it is green.

When F. *Lafitau* had discovered the *garent-oguen*, he imagined that this plant might be a

species of mandragora, or mandrake. He was confirmed in this opinion by a passage of F. *Martini*, who, speaking of *gin-seng*, assures us, that no better idea can be given of it than by saying, that it is almost like our mandrake, except in its size, which is somewhat smaller; and that he does not doubt of its having the same properties and virtue.

But, if this missionary was right in calling *gin-seng* a species of mandrake on account of its figure, he was deceived, if he thought this name equally applicable to it from a resemblance of properties. Our mandrakes are narcotic, cooling and stupefying; and these qualities do not belong to *gin-seng*: however, the idea of F. *Martini* induced F. *Lafitau* to carry his researches farther. As he knew that all modern botanists agree in opinion, that our mandrake is different from the mandragora of the ancients, he thought that by a little inquiry, and comparing *gin-seng* with what the ancients have said of their mandragora, he should perhaps find it to be the *ἀνδρομανδράρα* of Pythagoras, and the mandragora described by Theophrastus. He does not, however, give his conjectures as facts: he submits them with modesty

deftly to the judgment and decifion of the learned.

His reasoning is as follows: Theophrastus is the firft of the ancients who has written of plants. This author describes a mandragora that is unknown to us. It is certain, that he was unacquainted with ours, at leaft, under the name of mandragora; whence we may conclude, that the fpecies mentioned by Theophrastus is loft, and that another has been fubftituted in its ftead. It is eafy to explain how the mandragora of the ancients might have been loft. Firft, it muft undoubtedly have been in great request formerly, on account of its fingular properties, of which all the ancient books fpeak; fecondly, the difficulty attending the propagation of this plant muft have rendered it fcarce; and it is probable that it was found only in forefts. The country being afterwards cleared from wood, and the roots of the mandragora having been torn up before its feeds came to maturity, the plant in a little time might have been gradually loft. We may conjecture that this will be the cafe with *gin-feng*, as it is very valuable, propagates flowly, and grows only in fhady forefts.

The mandragora of the ancients having been thus loft, another plant may have been fubfti-

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tuted for it, on account of some properties common to both. Our mandrake has a root in some respects resembling the body of a man from the middle downwards; its seeds are white, and shaped like a small kidney; and this perhaps is all that it has in common with the mandragora of the ancients; but all these external properties are to be found in *gin-feng*. The ancient mandragora, however, had certain peculiar properties, which distinguished it from every other plant. To judge whether they have any affinity to those of the *gin-feng*, we must collect together what Theophrastus says of it.

First, Theophrastus says, that the mandragora has a stem; and he establishes some resemblance between it and the *ferula*, on which he bestows these two qualities: *It produces only one stem; and this stem springs up, and decays every year*. But what Theophrastus says of the mandragora and *ferula* is applicable also to *gin-feng*, which has only one stem, that grows and decays in the same year. This property does not agree with the two species of *solanum* *furiosum*, or *lethale*, which produce ten or twelve stems from one root. Thus the opinion of almost all botanists who believe these species of *solanum*, and particularly that to which the Italians

lians have given the name of *bella donna*, to be the mandragora of Theophrastus, is here confuted by Theophrastus himself.

Secondly, Theophrastus says, that, *The fruit of the mandragora have these properties—they are black, grow like grapes, and have a vinous taste.*

It is true, that the fruit of the *gin-seng* have a beautiful red colour when ripe: but when they dry on the plant, they become so black, that one can scarcely perceive that they have ever been red. This is the case with other plants the fruit of which assume different colours in succession.

If we consider the fruit of *gin-seng*, or the umbrella that bears them, we shall find that comparing them to a cluster of grapes is perfectly just, and that the same comparison is equally applicable to the fruit of both species of *solanum*, one of which, *the garden nightshade*, produces an umbrella, or cluster, like that of ivy; and the other produces only one grain, which is called *faba inversa*.

A vinous taste is peculiar to several plants that bear berries; the *gin-seng* is one of them; the juice which flows from its fruit, when pressed in the mouth, has great affinity in taste to that of its roots and flowers.

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Thirdly,

Thirdly, Theophrastus relates the superstitious ceremonies practised by the ancients when they gathered mandragora. F. Lafitau says, the Indians also make speeches to their medicinal herbs, and that they use a great many ceremonies when they set out to collect them.

Fourthly, Theophrastus ascribes to his mandragora the following virtues: 'Its leaves,' says he, 'when kneaded with meal, heal ulcers; its root, scraped and soaked in vinegar, is good for the erysipelas, for all fluxions of the gout, and to procure sleep. It is administered either in vinegar or wine.' He adds, that the manner of preserving it is to cut it into slices, which must be strung like beads, and suspended in the smoke.

All these effects of the mandragora will be found to have great affinity to those of *gin-seng*, if they be compared with what we have said respecting the qualities of that plant.

When Theophrastus assures us that the mandragora is good for procuring sleep, he says nothing but what is known by many experiments to be a property of *gin-seng*; but *gin-seng* does not produce this effect by a cold, stupefying, narcotic quality, but by removing the causes which prevent sleep.

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THE FOU-LIN.

WE must not confound this plant with the *tou-fou-lin*, or what is commonly called in Europe *China root*. The latter is very common in China, and is sold at a moderate price ; whereas *fou-lin* is exceedingly dear, and holds a distinguished rank among the medicinal plants which grow in that country.

The Chinese Herbal, describing the *fou-lin*, gives it neither stem, leaves nor flowers ; from which we are inclined to think that it is a kind of mushroom. The best roots of the *fou-lin* were found in the province of Chen-si ; but some superior have been since discovered in the province of Yun-nan, which are the only kind sent to court, where they are sold at a *taël* the pound. This root grows also in the province of Tche-kiang, and is used in the southern provinces. This *fou-lin* is much cheaper ; but it is nowise to be compared to that of the province of Yun-nan. A physician, one of the literati, has remarked, that the *fou-lin* of Tche-kiang, being soft and spongy, and having less strength and substance than that of Yun-nan, cannot stand the sharp, nitrous air of Pe-king : on the contrary, the *fou-lin* of the provinces of Yun-

nan and Chen-si has few pores, and is very solid and weighty.

The *fou-lin* grows always in the neighbourhood of pines, at the distance of about two yards from the largest trees ; but, in order to find it, the earth sometimes must be dug up to the depth of six or seven feet. The Chinese pretend that a delicate vapour exhales from the spot where this root is inclosed, which does not escape the eye of the experienced botanist. Good *fou-lin* remains in the earth without rotting, and without being hurt by worms ; and the longer it has continued there, its substance is so much the more perfect. F. d'Entrecolles speaks thus of this root in one of his letters : ‘ The ‘ Chinese Herbal,’ says he, ‘ assures us, that ‘ good *fou-lin* is found in the earth, on the ‘ mountains, or in valleys near which old pines ‘ have been cut down ; that it is from the subtle ‘ and spirituous substance which flies off from ‘ these pines, and which is dispersed through- ‘ out the soil, that it is formed, and receives its ‘ nourishment : whence I apprehend that the ‘ *fou-lin* may spring up in the same manner as ‘ some kinds of mushrooms, which do not ad- ‘ here to the earth by any visible root. Perhaps ‘ the *fou-lin* is a species of *fungus* from the large ‘ roots

‘ roots of pines that have been cut down ; the
‘ nutritive juices of which, being kept back,
‘ are collected together, and produce this sub-
‘ stance, which is at first soft, and more or less
‘ spongy in proportion to the resinous quality
‘ of the pine. The *fou-lin* which I have had in
‘ my hands appeared to me never to have had
‘ any roots by which it adhered to those of
‘ the pine ; and no mention is made of them in
‘ any book: but if it attaches itself strongly to
‘ the roots of the pine, we may consider it as
‘ a mistletoe peculiar to these roots, especially as
‘ the pine often has on its trunk a kind of moss,
‘ united to it by no fibre, although it derives
‘ its nourishment from it. A physician,’ adds
this missionary, ‘ having assured me that *fou-lin*
‘ was planted and raised by culture, I at first
‘ thought that I had been deceived in my con-
‘ jectures, when I classed it with the *fungi* ; but
‘ when he added, that he believed it had neither
‘ stem nor leaves when planted, I recurred to
‘ my former opinion ; for, having read in the
‘ dictionary of our academy, that there are
‘ places where small mushrooms are trans-
‘ planted, in order that they may grow larger,
‘ and that, when transplanted, they shoot forth
‘ neither stem, branches nor leaves, it appeared
‘ to

‘to me, that this might be the case with the
 ‘*fou-lin* which is transplanted and cultivated.’

When the *fou-lin* is to be used, it is prepared by stripping off its rind, which has no virtue, and by boiling the remaining substance for a few seconds. The properties attributed to this root by the Chinese physicians are very numerous: it is mild and temperate in its operation, it contains nothing hurtful, and has no need of any corrective. They recommend it as of great service in diseases of the liver and breast, for the asthma, dropsy, suppression of urine, for flatulencies, and for dissolving phlegm. They assure us also, that it stops vomitings, prevents convulsions in children, and that, by strengthening the reins, it procures women a safe and easy delivery. Those who take this medicine are advised to abstain from vinegar, and every thing acid, during the time they use it. As we know that the *fou-lin* grows always in the neighbourhood of pines, it might probably be found in Europe, were proper search made for it.

THE TI-HOANG.

THE Chinese give this name to the root of the large comfrey: the best is found in the province of *Ho-nan*, in the neighbourhood of the
 city

city *Hoai-king*. The roots of this plant, when dried, are of the size of one's finger, but much longer. The Chinese physicians ascribe to these roots a great number of salutary properties; and the use of them has become very common in all the provinces. Rich people who are careful of their health take pills of *ti-boang* every morning, as people in Europe drink tea, coffee and chocolate. Some cut it into thin slices, and use it in decoction, or when baked in the steam of boiling water: others pound it, and form it into boluses, which they swallow with warm water. Five other kinds of plants, or ingredients, are commonly added to it, which are aromatic, cordial, diuretic, acid and a little soporific; but the *ti-boang* is always the basis of these pills.

PLANTS WANTING IN CHINA.

IF the vast empire of China contains a multitude of simples and medicinal plants unknown in Europe, there are also several common in Europe which are not to be found in China. The emperor *Kang-hi*, who knew the good effects of the theriaca of Andromache, was desirous one day to have this composition made in his palace: on that account, it was necessary

to search for vipers, and some plants which were not to be had in the shops and store-houses in Pe-king, and, among others, for master-wort and gentian. The emperor appointed for this purpose several European missionaries, all of different nations; to these he added the most skilful of the Chinese botanists, and ordered some mandarins to conduct them to the neighbouring mountains, to the banks of rivers, and other places where it was probable they would find the plants they wanted; but all their researches were fruitless: they did not even find vipers. The same *Kang-hi* was extremely desirous that a confection of kermes might be made in China, like that used in Europe, as it had given him frequent relief in palpitations of the heart, to which he was subject. He ordered kermes to be sought for throughout every province of the empire, and even in Tartary; but none of the botanists were able to discover them. Shrubs with red fruit were brought from all quarters; but none of them was that which produces kermes. ‘I have attended,’ says F. Parennin, ‘the emperor of China, for eighteen years, in all his journies into Tartary; I have had successively for my companions M. Bourghese, physician to the
‘deceased

‘ deceased Cardinal de Tournon, Fathers Frap-
 ‘ pere, Rhodes, Parmenio, Costa, Rouffet, all
 ‘ Jesuits of different nations, some of them sur-
 ‘ geons, and others apothecaries ; and, last of
 ‘ all, the Sieur Gagliardi, surgeon to the hospital
 ‘ of Saint Esprit at Rome. In all these jour-
 ‘ nies, we never found any thing but what is
 ‘ to be met with in other places ; such as very
 ‘ beautiful angelica, although it was not culti-
 ‘ vated ; the brows of the mountains were co-
 ‘ vered with white dittany, parsneps, asparagus,
 ‘ wild fennel, celadine, cinque-foil, agrimony,
 ‘ pennyroyal, house-leeks and plantains, both
 ‘ large and small. In the small valleys between
 ‘ the hills there are whole forests of beautiful
 ‘ artemisium, and wormwood different from
 ‘ that of Europe ; but fern is never seen, except
 ‘ on the high mountains. In vain did we seek
 ‘ for gentian, master-wort, juniper and the
 ‘ ash-tree : we found nothing that had the least
 ‘ resemblance to them. I have written to our
 ‘ missionaries in the provinces, to send me
 ‘ some ; but they have not been able to find them :
 ‘ all this, however, does not prove that such
 ‘ plants do not exist in China, or in Tartary.
 ‘ These countries are a world which we have
 ‘ not yet travelled over : but those are mis-
 ‘ taken

‘ taken who think that, if there be any of these
 ‘ plants there, they must be very rare and un-
 ‘ common.’

NGO-KIA.

WE cannot here omit a celebrated drug called in China *Ngo-kia*, the composition of which will no doubt appear as singular as the numerous properties ascribed to it. In the province of *Chan-tong*, near *Ngo-hien*, a city of the third class, is a well, formed by nature, which is reckoned to be seventy feet in depth, and which has a communication, as the Chinese say, with some subterranean lake, or other large reservoir. The water drawn from it is exceedingly clear, and much heavier than common; and if it be mixed with muddy water, it purifies it, and renders it limpid, by precipitating all its impurities to the bottom of the vessel. This water is employed in making the *ngo-kia*, which is nothing else but a kind of glue procured from the skin of a black ass.

The animal is killed and flayed, and the skin is steeped for five days in water drawn from this well. At the end of that time, it is taken out to be scraped and cleaned; it is afterwards cut into small pieces, which are boiled over a
 flow

flow fire, in the same kind of water, until it is reduced to a jelly, which is strained, while warm, through a cloth, to free it from all the gross matter which could not be melted. When this glue is cool, and has acquired a consistence, it is formed into square cakes, upon which the Chinese imprint characters and coats of arms, or the signs of their shops.

This well is the only one of the kind in China; it is always shut, and sealed by the governor of the place with his own seal, until the customary day of making the emperor's glue. This operation generally lasts from the autumnal harvest till the month of March. During that time, the neighbouring people and merchants treat for the purchase of the glue with those who guard the well, and with the people who make it. The latter manufacture as much of it as they can, on their own account, with this difference, that it is not so pure, and that they are less scrupulous in examining whether the ass be fat, or of a very black colour: however, all the glue made here is as much esteemed at Peking as that which the mandarins who are on the spot transmit to court and to their friends.

As

As this drug is in the greatest request, and as the quantity of it made at *Ngo-bien* is not sufficient to supply the whole empire, there are not wanting people who counterfeit it elsewhere, and who manufacture a spurious kind from the skins of mules, horses and camels, and sometimes even from old boots: it is, however, very easy to distinguish that which is genuine; it has neither a bad smell nor a disagreeable taste when applied to the mouth; it is brittle and friable, and always of a deep-black colour, sometimes inclining to red. The qualities of the counterfeit kind are entirely different; both its taste and smell are disagreeable; and it is viscous and flabby, even when made of the skin of a hog, which is that which imitates it best.

The Chinese attribute a great number of virtues to this drug. They assure us that it dissolves phlegm, facilitates the play and elasticity of the lungs, gives a free respiration to those who breathe with difficulty; that it comforts the breast, increases the blood, stops dysenteries, provokes urine, and strengthens children in the womb. Without warranting the truth of all these properties, it appears, at least, certain, by the

the testimony of the missionaries, that this drug is serviceable in all diseases of the lungs. It is taken with a decoction of simples, and sometimes in powder, but very seldom.

CHAP. IX.

QUADRUPEDS, BIRDS, BUTTERFLIES AND FISHES OF CHINA.

THE mountains and vast forests of China abound with wild animals of every species; such as the rhinoceros, elephants, leopards, tygers, bears, wolves, foxes, buffaloes, camels, horses, wild mules, &c. Some beavers, fables and ermines are found in the northern provinces; but the skins which they furnish are much inferior to those procured from Siberia.

Game is very common in China. The squares of Pe-king, during winter, are filled with different heaps of various kinds of volatile, terrestrial and aquatic animals, hardened by cold, and perfectly secure against all corruption. Prodigious quantities of stags, deer, wild boars, goats, elks, hares, rabbits, cats, squirrels and

wild rats, geese, ducks, partridges, pheasants and quails are seen there, together with several other kinds of game, that are not to be found in Europe.

The Chinese horses have neither the strength, beauty, nor swiftness of ours; and the inhabitants of the country have not the art of breaking them: they are obliged to castrate them; and this operation renders them mild and tractable. Those intended for military service are so timid, that they betake themselves to flight as soon as they hear the neighing of the Tartar horses: besides, as they are not shod, their hoofs are soon destroyed; so that, in six years, the best horse becomes unfit for service.

A kind of tyger is seen in China which has a body like a dog, but no tail. He is remarkably swift and ferocious. If any one meets this animal, and, to escape from his fury, climbs up a tree, he immediately sends forth a loud yell, and several others arrive, which, all together, dig up the earth round the roots of the tree, and overturn it: but the Chinese have lately found out a method of destroying them.— A certain number of people assemble towards evening, and raise a circle of strong pales, in which they shut themselves up; they afterwards

wards imitate the cry of the animal, which attracts all those in the neighbourhood; and while these ferocious beasts are digging up the earth in order to overturn the palisade, the Chinese despatch them with their bows and arrows, without being exposed to danger.

Camels, both wild and domestic, are found in the north-east parts of China. ‘The camel,’ says a Chinese writer, ‘in his body, resembles a horse; he has a head like that of a sheep; his neck is long, and his ears hang down; he has three joints in his legs, and two bunches of flesh on his back, which form a kind of saddle; he chews the cud, endures cold without pain, and is naturally afraid of excessive heat: hence it happens, that, at the summer solstice, he sheds his hair, and his skin becomes entirely naked. He can bear a burden of three thousand Chinese pounds in weight, and travel two or three hundred *lys* in a day; by natural instinct, he foresees an approaching storm of wind, and discovers springs hid in the earth: by digging in the place where the camel beats with his foot, one is certain of finding water below. Scorching winds frequently arise during summer, which suffocate the traveller in an instant: when the camels

' flock together with loud cries, and bury their
 ' muzzles in the sand, it is a sure sign that this
 ' wind is about to blow. He sleeps without
 ' touching the earth with his belly. Camels
 ' which, when laid down to rest on their
 ' bended legs, leave space between their bodies
 ' and the ground for the light to pass through,
 ' are called *min-to*, or *transparent camels*; and
 ' these are the kind which can perform long
 ' journies. There are others, named *fong-kio-*
 ' *to*, or *wind-footed*, on account of their great
 ' swiftness: they can travel a thousand *lys* in
 ' a day.'

The fat found in the bunches of the wild camels, which is named *bunch-oil*, is much used in the Chinese medicine.

There are several species of apes in China. Those named *sin-sin*, differ from the rest in their size, which is equal to that of an ordinary man. They walk with facility on their hind legs; and all their actions have a singular conformity to ours.

The most beautiful quadruped of China is a stag, which is never larger or smaller than one of our middle-sized dogs. The princes and mandarins buy them at an excessive price, and keep them as curiosities in their gardens. They have
also

also another species, of an enormous size, which they call the *horse-flag*.

China possesses a valuable animal, which is not to be found any where else : it is the *biang-tchang-tse*, or *musk-deer*. This animal is very common, and is met with, not only in the southern provinces, but also in those which are to the west of Pe-king : it has no horns ; and the colour of its hair approaches near to black. The bag which contains its musk is formed of a very thin membrane covered with a kind of hair exceedingly fine and soft. The flesh of this deer is well-tasted, and is served up at the most delicate tables. The following extract of a letter, written from Pe-king, by a Jesuit missionary, will convey a better idea of this singular animal ;

‘ To the west of the city of Pe-king,’ says this missionary, ‘ rises a chain of mountains, in the midst of which we have a Christian settlement, and a small church. Among these mountains are found a kind of musk-deer. While I was engaged in the duties of my mission, some poor inhabitants of the village went out to hunt, in hopes that I would purchase their game to carry to Pe-king. They killed two of these animals, a male and a female,

' which they presented to me, yet warm and
 ' bloody. Before we agreed on the price, they
 ' asked me if I would take the musk also ;
 ' because there are some who, satisfied with
 ' the flesh of the animal, leave the musk to the
 ' hunters, who afterwards sell it. As it was the
 ' musk that I wanted chiefly, I told them I
 ' would purchase the whole animal. They im-
 ' mediately took the male, cut off its bag, and
 ' tied it at the extremity with a packthread,
 ' that the musk might not evaporate. The
 ' animal and musk cost me only a crown.
 ' The musk is formed in the interior part of
 ' the bag, and adheres to it like a kind of salt.
 ' Of this musk there are two kinds ; that com-
 ' posed of grains, which is called *ten-pan-biang*,
 ' is the most valuable : the other, named *mi-
 ' biang*, which is very fine and delicate, is less
 ' esteemed. The female produces no musk ; at
 ' least, the substance which has any appearance
 ' of it is entirely void of smell.

' The flesh of serpents is the usual nourish-
 ' ment of this animal. Although these reptiles
 ' are generally of an enormous size, the musk-
 ' deer finds no difficulty in killing them ; be-
 ' cause, when a serpent is at a certain distance,
 ' it is immediately overcome by the effluvia of
 ' its

‘ its musk : it is deprived of sensation, and remains without moving. This fact is so certain, that the peasants who go in quest of wood, or to dig coals in the mountains, find no better method of guarding themselves against serpents, than to carry about them some grains of musk : they may then, after dinner, enjoy a sleep in perfect security. If a serpent approaches them, it is suddenly stunned by the odour of the musk, and becomes incapable of advancing any farther.

‘ What happened when I was returning to Pe-king is, in some manner, a new proof, that the flesh of serpents is the principal food of the musk-deer. A part of the animal I had bought was served up for supper. One of the guests had always shewn great horror at the sight of a serpent ; and his aversion to this reptile was so strong, that he could not hear its name pronounced without the most violent agitation. He knew nothing of the manner in which the musk-deer fed ; and I was careful not to give him the least hint of it ; but I watched his looks with great attention. He took some of the flesh of the animal, with intention of eating ; but he had scarcely put a bit to his mouth, when he was seized with

‘ an extraordinary nausea, and refused to touch
 ‘ it again. The rest of the company eat heartily,
 ‘ and he was the only person who shewed any
 ‘ dislike to this kind of food.’

In the thick forests of Tartary, to the north of the great wall, there is found a species of *flying fox*. His wings are only thin membranes, which extend from one foot to another, and reach to his tail. This animal never flies but by darting himself from the top of one tree to another, which is lower : he has not the power of raising himself, and of flying as he mounts. A kind of *flying rat* is also seen near *Keou-ouai* : it is larger than a common rat, and has wings like those of the fox already mentioned.

A much more extraordinary rat, called the *fen-chou*, is found beyond *Tai-tong-kiang*, upon the coasts of the northern sea, which is almost always frozen. This animal is shaped like a rat ; but it is as large as an elephant. It inhabits obscure caverns, and carefully shuns the light. The ivory it furnishes is as white as that procured from the elephant ; but it is much easier to be worked, and never splits. An ancient Chinese book, called *Chin-y-king*, speaks of this animal in the following words : ‘ There is, in
 ‘ the northern extremities, amidst the snow and
 ‘ ice

‘ice which cover the country, a *chou* (a rat)
‘which weighs a thousand pounds: its flesh is
‘very good for those who are over-heated.’—

Another kind, of a less size, is also mentioned, which is only as large as a buffalo: it burrows in the earth, like the mole, flies from the light, and remains almost always shut up in its subterranean retreats. What we have here related is extracted from a printed collection of observations by the celebrated emperor *Kang-hi*.

China has birds of every species: eagles, falcons, pelicans, birds of paradise, swans, storks and paroquets, which are inferior to those of the West-Indies neither in the variety nor beauty of their plumage, nor in the facility with which they learn to speak. But the most beautiful bird of China, and perhaps of the whole world, is the *kin-ki*, or *golden fowl*. The body of this bird is proportioned with wonderful elegance; and the brilliancy of its plumage seems to be the utmost effort of the pencil of Nature. Nothing can be richer, or more variegated than its colours. The shades of its wings and tail are a mixture of bright red and yellow, and a beautiful plume waves over its head. The flesh of this bird is more delicate
than

than that of a pheasant. It is found in the provinces of *Se-tchuen*, *Yun-nan* and *Chen-si*.

The most lively, courageous and spirited bird of this country, and that which the Chinese consider as the king of their birds of prey, is the *hai-tseng*. It is very rare, and never appears but in the province of *Chen-si*, and in some cantons of Tartary. When any person catches one of these birds, he is obliged to carry it to court, and present it to the emperor's falconers.

The butterflies found on the mountain *Le-fou-chan*, situated in the province of *Quang-tong*, are so much prized, that they are sent to court. They are of greater size than those of Europe, and their wings are much broader. Their colours are variegated in an extraordinary manner, and have a surprising brightness. These butterflies remain motionless on the trees in the day-time, and they suffer themselves to be taken without difficulty. In the evening, they begin to flutter about, almost in the same manner as bats, which some of them seem to equal in size, on account of the extent of their wings. The Chinese also boast much of the butterflies found on the mountains called *Si-chan*,

chan, in the province of *Pe-tchali*; but they are small, and not so much valued as those of the mountain *Le-feou-chan*.

It would be difficult to give an exact list of the names of all the different kinds of fish to be found in the lakes, rivers and seas of China. The missionaries to whom we are indebted for the greater part of the knowledge we have concerning this empire, have not yet thrown sufficient light upon that branch of natural history. They, however, assure us, that they observed in China the greater part of the fishes seen in Europe; such as lampreys, carp, pike, soals, salmon, trout, herrings, sturgeon, &c. The Chinese highly esteem a fish which they call *tcho-kia-yu*, or the *fish in armour*. They give it this name, because its body is defended by sharp scales, ranged in straight lines, and laid one over the other, like tiles on a roof. The flesh of this fish is very white, and it tastes almost like veal. It generally weighs forty pounds. When the weather is fine, they catch another kind of fish, which is so extremely white, that it is called the *flour-fish*. It is, above all, remarkable for its black eye-balls, which appear as if set in two circles of the most brilliant silver. This fish is found in such abundance

on

on the coast of the province of *Kiang-nan*, that four hundred pounds weight of them are sometimes taken at one haul with a net.

The coasts of the province of *Tche-kiang* swarm with a species of fish which have a great resemblance to the Newfoundland cod. An incredible quantity of them is consumed on the sea-coast of Fo-kien, besides what are salted on the spot, to be transported to the interior parts of the country. What proves that this fish must be remarkably plenty, is, that they are sold at a low rate, although the merchants are subjected to great expence, in going to the places where they purchase them. They must first give money to the mandarin, for permission to carry on this trade ; they must afterwards hire barks, buy the fish as they are taken from the nets, and stow them in the holds of their vessels, between layers of salt, in the same manner as herrings are packed into casks at Dieppe. It is by using such precaution, that this fish keeps. Notwithstanding the excessive heats, it is transported to the remotest provinces of the empire.

The missionaries speak of another kind of fish, the figure of which is as singular as it is frightful and disgusting. The Chinese call it *hai-feng* ; it makes one of their commonest dishes ;

dishes ; and there is scarcely any entertainment given at which it is not served up. It is generally seen floating near the sea-coasts of *Chang-tong* and *Fo-kien*. The missionaries at first took it for a lump of inanimate matter ; but, having made some of the boys belonging to their vessel catch it, they perceived that this shapeless mass was a living and organized being. It swam about in the tub into which they first threw it, and lived for a long time. The Chinese sailors told the missionaries, that this fish has four eyes and six feet, and that its shape is like that of a man's liver ; but, notwithstanding all the attention with which they examined it, they could only discover two places where it appeared to have sight ; for it seemed afraid, when any one's hand approached them. If every thing that enables the *hai-seng* to move is to be considered as feet, all those small excrescences, like buttons, which are dispersed over its body may be accounted as such. It has neither mouth nor bones ; and it dies on being pressed. This fish is easily preserved, when put into salt ; it is transported in that manner, and sold as a delicacy throughout the whole empire : it was not, however, much relished by the missionaries.

The

The most singular of the Chinese fishes is that which the emperor *Kien-long* mentions in his poem in praise of *Moukden*. The Mantchew Tartars call it *catfini*, and the Chinese *pimou-yu*. This animal appears to be only half a fish ; it is flat, and has a great resemblance to the sole of a shoe ; its scales are very fine ; its colour is blackish ; it has only one eye, and one of its sides is without either scales or fins. This fish cannot swim but when it unites itself to a companion ; and these two fishes joined together seem to form only one.

The Chinese have a salt-water fish which they call *ming-fou-you*, that is literally the *fish with a bright belly*. It has a round head, and its mouth is like the beak of a falcon. It has eight legs round its head ; but it has neither scales, tail, nor bones. *The Geography of Moukden* adds, that it has two tufts of a beard, which resemble two bunches of cord. During a storm, or when the waves are too strong, or too much agitated, it extends its beard, and uses it as cords, to attach itself to the bottom of the sea, or to the rocks. The name *niomeré*, which the Mantchew Tartars give it, signifies a *moored bark*.

The *chou-ting*, or *sed-nail*, is a round fish, shaped like a nail, and its mouth is in the form
of

of a ship's anchor. When it hears a noise, or perceives any one approaching, it hooks itself to the bottom of the water, and remains there motionless, like a bark at anchor. It is only three inches in length.

The small domestic fish which the Chinese call *kin-yu*, or *gold-fish*, are generally kept for ornament by great people, in their courts and gardens. They breed them in small ponds made for the purpose, in basons, and even in porcelain vessels. This fish is no larger than our pilchard. The male is of a bright-red colour from the top of the head to the middle of the body; the rest is of a gold-colour; but it is so bright and splendid, that the finest gilding, according to F. le Comte, cannot approach it. The female is white; but its tail and half of its body resemble the lustre of silver*.—Gold-fish are light and lively; they love to sport on the surface of the water, soon become familiarized, and may even be accustomed to

* F. Du Halde observes, that a red and white colour are not always the distinguishing marks of the male and female; but that the females are known by several white spots which are seen round the orifices that serve them as organs of hearing; and the males, by having these spots much brighter.

come

come and receive their food on sounding a small rattle. Great care is necessary to preserve them; for they are extremely delicate, and sensible of the least injuries of the air: a loud noise, such as that of thunder or cannons; a strong smell, a violent shaking of the vessel, or a single touch will oft-times destroy them. These fish live with little nourishment: those small worms which are engendered in the water, or the earthy particles that are mixed with it, are sufficient for their food. The Chinese, however, take care, from time to time, to throw into the basins and reservoirs where they are kept, small balls of paste, which they are very fond of when dissolved; they give them also lean pork, dried in the sun, and reduced to a fine and delicate powder, and sometimes snails: the slime which these insects leave at the bottom of the vessel is a great delicacy for them, and they eagerly hasten to feed on it. In winter, they are removed from the court to a warm chamber, where they are kept generally shut up in a porcelain vessel. During that season, they receive no nourishment; however, in spring, when they are carried back to their former basin, they sport and play with the same strength and liveliness as they did the preceding year.

In

In warm countries, these fish multiply fast, provided care be taken to collect their spawn, which floats on the water, and which they almost entirely devour. This spawn is put into a particular vessel exposed to the sun, and preserved there until vivified by the heat : gold-fish, however, seldom multiply when they are kept in close vases, because they are then too much confined. In order to render them fruitful, they must be put into reservoirs of considerable depth, in some places at least, and which are constantly supplied with fresh water.

At a certain time of the year, a prodigious number of barks may be seen in the great river *Yang-tse-kiang*, which go thither to purchase the spawn of these fish. Towards the month of May, the neighbouring inhabitants shut up the river in several places with mats and hurdles, which occupy an extent of almost nine or ten leagues ; and they leave only a space in the middle sufficient for the passage of barks. The spawn of the fish, which the Chinese can distinguish at first sight, although a stranger could perceive no traces of it in the water, is stopped by these hurdles. The water mixed with spawn is then drawn up, and after it has been put into large vessels, it is sold to merchants,

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chants, who transport it afterwards to every part of the empire. This water is sold by measure, and purchased by those who are desirous of stocking their ponds and reservoirs with fish.

♥ SILK-INSECTS.

THESE insects, which are different from silk-worms, resemble caterpillars, and are found in great numbers on the trees and in the fields of the province of *Chang-tong*. They propagate without any care, and feed indiscriminately on the leaves of the mulberry, and on those of other trees. They do not spin their silk circularly and in the same manner as common silk-worms, which form theirs into balls: they produce it in filaments and long threads, which, being carried away by the wind, are caught by the trees and bushes that grow in the fields. The Chinese collect these threads, and make a kind of stuff of them, called *kien-tcheou*, which is much inferior in lustre to those manufactured of common silk; one would take it, at first sight, for coarse woollen stuff or drugget: it is, however, much esteemed in China, and sold there sometimes for more than the richest satin. This stuff is closely woven, it never cuts, lasts very long, washes like linen, and, when manufactured

nufactured with care, is not susceptible of being spotted, even with oil. The insects which produce this singular silk are of two kinds; one are larger and blacker than our silk-worms, and are called *tsouen-kien*; the other are smaller, and known by the name of *tiao-kien*. The silk of the first species of these worms is of a reddish gray; that of the second is blacker, and the cloth made of them partakes of both these colours.

THE OU-POEY-TSE.

THE Chinese give this name to a kind of nests made by certain insects upon the leaves and branches of the tree called *yen-fou-tse*. These nests are much used in dying, and the physicians employ them for curing many distempers. Some of these nests were brought to Europe, and put into the hands of the celebrated Mr. Geoffroy. After having examined them with the utmost attention, this learned academician thought he perceived some conformity in them to those excrescences which grow on the leaves of the elm, and which the vulgar call *elm-bladders*: he found these nests so sharp and astringent to the taste, that he considered them as far superior to every other species of

galls used by the dyers. According to him, they are the strongest astringents existing in the vegetable kingdom.

It is certain that there is a great affinity between the *ou-poey-tse* and the *elm-bladders*. The form of both is unequal and irregular; they are covered on the outside with a short down, which renders them soft to the touch; within they are full of a whitish-gray dust, in which may be observed the dried remains of small insects, without discovering any aperture through which they might have passed. These nests, or bladders, harden as they grow old; and their substance, which appears resinous, becomes brittle and transparent: however, the Chinese do not consider the *ou-poey-tse*, notwithstanding their resemblance to *elm-bladders*, as excrescences of the tree *yen-fou-tse*, upon which they are found. They are persuaded, that insects produce a kind of wax, and construct for themselves on the branches and leaves of this tree (the sap of which is proper for their nourishment) little retreats, where they may wait for the time of their metamorphosis, or, at least, deposit in safety their eggs, which compose that fine dust with which the *ou-poey-tse* are filled. Some of the *ou-poey-tse* are as large as one's fist; but